

THE LUTHERAN

"Stand fast in the liberty wherewith Christ hath made us free"

BEGINNING
SUNDAY, NOVEMBER 28

ADVENT

A FOUR SUNDAY
PERIOD OF
PREPARATION
FOR CELEBRATING
OUR LORD'S BIRTH

—
THE CHURCH
PROCLAIMS
THE KINGDOM OF
GOD IS AT HAND

—
THE FINANCIAL
OBJECTIVE FOR
ADVENT
IS MINISTERIAL PENSIONS
AND RELIEF

—
EACH CONGREGATION'S
SHARE OF THE SUM
NEEDED FOR THIS
PURPOSE IS
11.75 PER CENT OF
ITS TOTAL
U. L. C. A. BUDGET

PRESIDENT ROOSEVELT'S

Thanksgiving Day Proclamation

I, FRANKLIN D. ROOSEVELT, President of the United States of America, hereby designate Thursday, the 25th day of November, 1937, as a day of National Thanksgiving.

The custom of observing a day of public thanksgiving began in Colonial times and has been given the sanction of national observance through many years. It is in keeping with all our traditions that we, even as our fathers in olden days, give humble and hearty thanks for the bounty and goodness of divine providence.

The harvests of our fields have been abundant, and many men and women have been given the blessing of stable employment.

A period unhappily marked in many parts of the world by strife and threats of war finds our people enjoying the blessings of peace. We have no selfish designs against other nations.

We have been fortunate in devoting our energies and our resources to constructive purposes and useful works. We have sought to fulfill our obligation to use our national heritage by common effort for common good.

Let us, therefore, on the day appointed forego our usual occupations and, in our accustomed places of worship, each in his own way, humbly acknowledge the mercy of God, from Whom comes every good and perfect gift.

In witness whereof, I have hereunto set my hand and caused the seal of the United States of America to be affixed.

Done at the City of Washington this ninth day of November in the year of our Lord nineteen hundred and thirty-seven and of the Independence of the United States of America the one hundred and sixty-second.

By the President,
Washington, D. C. FRANKLIN D. ROOSEVELT.



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CONCERNING OUR COLLECTS

Dr. Paul Zeller Strodach Writes of the Origin and Structure of the Church's "Little Prayers"

AT THE BEGINNING of this new Church Year, in the course of which it will be our privilege to attempt to gain a more personal appreciation of the historic, Proper Collects, it will be well to know something more about these Little Prayers from another than the *prayer* angle.

In the first place, we speak of this Little Prayer, which meets us every Lord's Day, or Feast Day, or some other Minor Day, as the *Proper* Collect because it is uniquely the Liturgical Prayer of that Day or Occasion; that is, it is the one *properly* used at this time. It has been made such by ancient appointment and has been established in this use by long custom.

Just when they began to be, or when they began to be so used, no one knows with any exactness; and, of course, no one knows who wrote them,—except a very, very few. Both origin and use antedate the earliest sources in which these prayers are found.

Of Ancient Origin

These Little Prayers are altogether of Latin, that is, of Roman, origin: meaning thereby the sphere of the early Roman Church. It is admitted that the Collect form of prayer is the *invention* of the Western Church. The prayers of the Eastern Church in comparison are both lengthy and verbose, and while full of verbal beauty and spiritual strength and grace, they are of an entirely different style of construction. There are two "Collect" models in the book of Acts and a few prayers of St. Paul recorded in his Epistles which may be said to have a structure similar to the Collect; but it remained for the Western Church to give it the structure with which we are familiar. The Latin language lends itself to this use as does none other.

As the Proper Collect, this Prayer is always associated with a definitely appointed Epistle and Gospel Lesson, and preceded by a specific Introit. This group, to which the Gradual was added later, is related to the Day for which they are appointed, and to the general Season of the Church Year in which the Day falls. This relationship is appreciated quite easily, for example, on Festival Days, when, on occasion, the Collect itself will contribute an historical reference, perhaps in the address, or in the petition. Generally, however, the relation is to one or both of the Liturgical Lessons. These may be considered as being the "inspiration."

Two Purposes

We must view all these groups of Propers as having a double purpose. The primary one, of course, is the spiritual: the teaching and application of Divine Truth. The other is to correlate the worship,—*Liturgy*,—with the Church Year, creating a "worship atmosphere" which in itself will bear inspiring testimony to the worshiper and serve to key him more fully with the occasion.

This might be considered either an artificial or forced connection, were it not for the fact, that the Church Year, broadly speaking, was fully established in round of Festival, Fast, and Season, quite as we possess it today, by the time we find the Propers in their first known sources.

Now these sources are fairly early. They are the Sacramentaries of Leo (Pope, 440-461); Gelasius (Pope, 492-496); and Gregory the Great (Pope, 590-604). Reckoning from our day to the earliest of these, means that some of these Propers,—and we can say definitely, Collects,—have all but *fifteen hundred years* of unbroken Christian Church use. AND lest one be tempted to hold that great age against them . . . because they are not "modern" in the current sense of the term! . . . try this simple experiment: Pick out *any* one or two or three of these Collects at random. Subject it or them simply to this searching question,—Does it fit or breathe *my* need, as a hungering, suppliant child of God today, or does it not: *can I express it any better?* The answer is entirely of one's own making! . . . and it is sure!

In one or another or all of these Sacramentaries most of the Proper Collects are found, and through these books the Collects have descended into the use of the Church in every Christian land. The *Sacramentary*,—in those early days *Manuscripts*, of course,—was the book which contained primarily the liturgical appointments for the celebration of the Mass. When a Collect is said to be *Leonine*, or *Gelasian*, or *Gregorian*, it simply means that that Collect is to be found in that particular Sacramentary *for the first time*: it may be older than that; but that at least gives us a real starting point. But it does not necessarily mean, that one or another of these Roman Bishops wrote the particular Collects found only in his book.

A Queen's Gift

One of these ancient Manuscripts is of peculiar interest to Lutherans. It is the Manuscript Sacramentary of Gelasius. Christina Alexandra, daughter of Gustavus Adolphus, for a time Queen of Sweden, presented the earliest copy extant to the Pope after her abdication and espousal of the Roman religion late in 1655.

Into whatever country the Roman Church went, there, too, went its Liturgy, and with its Liturgy its appointments. Thus, for example, it went to England and to Germany. At the time of the Reformation in both of these lands, the Roman Liturgy was a printed book, known as the *Roman Missal*. With comparatively few variations this book represented an almost universal liturgical use.

It was this Missal which Luther and the other men interested in the Reformation used in their ministrations. It was this Missal which Cranmer and his fellows used in England. It was these Collects, which we have today, which they used at Mass; which they had and used in their

Breviaries in their private devotions. It was these Collects which, when at length the Liturgy was "reformed," were translated and "purified" of Roman error, and continued in the Services of the Church in the language of the people.

The reformation of the Liturgy in Germany eventuated in a great group of local and territorial Liturgies, known as *Church Orders*. But few of them contain more than a fair portion of these ancient prayers translated into German; but now and then there was one that included all of them! In England most of them were translated and embodied in the first Reformed *Book of Common Prayer*. It is said that the truly wonderful translations of these Latin prayers were made by Archbishop Cranmer. On the Lutheran side, there is a fair sized group directly attributed to Luther's efforts in translating. To these translated Collects original prayers were added in both Communions.

The Common Service Book

Now both of these efforts,—translating and original writing,—have found place in *The Common Service Book*. Many of the English (by that is meant, the language) Collects in our use are the Cranmer translations found in the *Book of Common Prayer*, though these are not always adopted completely. The compilers of *The Common Service Book* did much independent work; first in research; then study of text and translation at hand; in some cases they made entirely new translations. Further, they also translated many of the original German Collects of the Church Orders, including the major portion of these in the *Collects and Prayers of The Common Service Book*. So much for a bit of so-called "historical continuity"—in other words, one has every right to say today, that most of the Collects we use are *Leonine*, or *Gelasian*, or *Gregorian* as the case may be, the original Latin can be produced without any difficulty.

In another article reference was made to the possible origin of the term "Collect"; there remains but one thing more before closing this little survey.

The structure of the Collect is definite and exact. It always consists of but one sentence, usually very short. It offers (usually) but one petition. It always pleads the mediation of our Lord (except, of course in the rare cases when addressed to Him; see *First Sunday in Advent*). It concludes with an ascription of praise, a doxology to the Blessed Trinity.

The normal Collect has five parts: The address to God; the ground upon which the prayer is made; the petition; the benefit hoped for as a result; and the mediation and ascription. Two Collects which exemplify this structure quite plainly are that of *Cantate Sunday* and that of the *Fifth Sunday after Trinity*.

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EXCAVATED EVIDENCE

Prof. Henry B. Schaeffer, Chicago Seminary, Writes of Archaeological Discoveries
of Interest to Bible Readers

HAVE YOU EVER VISITED the Metropolitan Museum of New York, the Field Museum, or the Art Institute of Chicago? Have you seen the wedge-shaped writing on the cuneiform tablets of Assyro-Babylonia so highly prized by the Museum of the University of Pennsylvania and the Oriental Institute of the University of Chicago? Have you ever experienced a feeling of awe and wonder as your eye rested on the hieroglyphic picture writing of ancient Egypt, with its mystifying and silent sphinx, its massive pyramids, tombs and temples? A feeling somewhat akin to this will come to you as you step into any of the world's larger museums.

For instance, if you happen to visit the Oriental Institute in Chicago, you first enter the Egyptian Hall of the Museum in the corridor to the left, containing many specimens of Egyptian culture and religion, drawn for the most part from the Institute's own expeditions. Near the end of the corridor you will be shown a copy of the Rosetta Stone which furnished the key to the decipherment of the literature of ancient Egypt. This famous inscription, written in hieroglyphics, and repeated in demotic and Greek, was captured by the British fleet and conveyed to the British Museum, thus frustrating the attempt of Napoleon to transport it from Egypt to the Louvre in Paris.

Suddenly you stop as you step into the main aisle to the right. Your eye has just caught a glimpse of the huge statue of King Tut (Tutankhamen, the Egyptian Pharaoh, 1350 B. C.). Still more magnificent is the colossal winged bull, with a crowned human head, originally forming one side of a stone gateway in the Palace of Sargon of Assyria (700 B. C.), where it was unearthed several years ago by a classmate of the present writer. It is inscribed with cuneiform characters, stands sixteen feet high and symbolizes the might and majesty of the Assyrian emperor.

In the Assyro-Babylonian section you will find war scenes, the payment of tribute by some of the kings of Israel and of Judah to Mesopotamian kings, the remarkable law-code of Hammurabi, historical and other inscriptions which have been deciphered on the basis of an Assyrian inscription (Persepolis) written in three languages. In the Hebrew or Palestinian section, in addition to some inscriptions, altars, pottery and jewelry, there is a model of the Stables of Solomon discovered at Megiddo by the Oriental Institute Expedition in 1927-1928. Moving picture films of excavations conducted by the University of Chicago complete the tour through the five halls of ancient Near East collections.

Some of the museums in other parts of the world are still larger. Mention might be made of the British Museum, the Louvre, the Museum in Berlin, the National Museum in Cairo, Egypt, the Museum of Antiquities in Syria, and the Museum of Palestinian Antiquities in Jerusalem. The material remains of ancient Bible lands found in museums such as these throw considerable light on Biblical literature. The Bible lands in question, where this concrete Bible is gradually being disclosed for interpretation and study as a supplementary aid to Biblical interpretation, are not restricted to Palestine and Syria and the territory east of Jordan. They also include Mesopotamia and Asia Minor, Egypt and Arabia.

Practical Value of Archaeological Discoveries

Why are museums so attractive? Why does archaeology rank second in point of interest on college and university campuses? Why is the interest in a subject dealing with the material objects and buildings made by man in ancient times so widespread among all classes of people? Why does the daily press give so much space to important discoveries?

The psychologist would probably say because "archaeology appeals to our native curiosity. It contains an element of surprise by revealing something which we did not expect." It is often an addition to our stock of knowledge.

The answer of a Christian man or woman, if asked the same question, would probably be something like this: "I am particularly interested in Biblical archaeology because it makes the Bible more real to me. It touches me at a very vital spot. While there are many things in the Christian religion which can never be fully unravelled in this life, some things can be understood; and anything that sheds light on the historical background of my religious heritage is most welcome. My religion has a history. To trace the historical expression of that religion to some of its roots in the past is a fascinating study. The present and the past are bound together and the present becomes all the more precious in the light of the past."

A Personal Experience

For the sake of a concrete example, will you permit a personal reference by way of explaining how I was first attracted to Biblical archaeology? In my undergraduate days I was startled one day by the claim of the so-called Pan-Babylonian school that practically everything in the Bible came from Babylonia, "Babel und Bibel," by Friedrich Delitzsch, being a much discussed book at the time. My interest was aroused to such an extent that I decided then and there to study at first hand the cuneiform literature and see for myself what the discussion was all about. Having the ministry in view, I wanted to know the truth at whatever cost. For me that would mean not so much the reading of German and English books on the subject as the investigation of the monuments of Mesopotamia, Phoenicia and Arabia, in addition to studying the Bible in the original Greek, Hebrew and Aramaic. My regret to this day has been that I did not give more attention to Egyptology. But "time is short and art is long." As a graduate student, however, I did avail myself of the privileges of a traveling university scholarship by spending a school year in Jerusalem at the American School for Oriental Research, studying Arabic and ancient Biblical sites, with supervised field trips to the excavations at Jericho, Samaria and Gezer overlooking the coastal plain. A keen and lasting interest in Biblical archaeology has been the result.

"That sort of specialized training," you say, "is all right for a professor in the Biblical department of a seminary but not for busy pastors and equally busy workers on farms, in shops, office buildings and the like." Granted; but no matter what may be our station in life, every Christian can learn how to make good use of some of the results of recent excavations in pulpit and home, in the Sunday school and in other forms of church work. By drawing upon these results the exegete or interpreter of the Bible is able to explain obscure passages and point out their meaning. The manners and customs of Bible times are excellent tools for teaching purposes. Abstract religious truths become more real when concrete objects are used. Words gain in vividness the moment they are interpreted in the light of concrete life situations growing out of a concrete historical background.

This is what makes the practical application to fundamental modern needs all the easier, and it is chiefly at this point that Biblical archaeology comes to the aid of the minister, the church school teacher, the anxious parent in the home and the eager youth who is groping for a better

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MY PASTOR

Robbin Wolf, Esq., at "The Lutheran's" Request
Writes About Three Decades of Association
With the Late Dr. Alonzo J. Turkle

NEAR THE CLOSE of 1904 a far-sighted father, then on his death bed, said to his son about to make his home in Pittsburgh, "When you get to Pittsburgh go over the bridge to Allegheny. Shortly after crossing the bridge you will find a Lutheran Church on your left. Turn in there and report to the pastor." Obeying that order, the writer reported to Trinity Lutheran Church, North Side, Pittsburgh, found in session the local ministerium at its monthly meeting and among them apparently of the youngest, the Rev. Dr. A. J. Turkle, the pastor. That was the beginning of an intimate friendship and church association which continued from that date till October 14, 1937, when came the word of Dr. Turkle's death.

Dr. Turkle seemed to combine all of the attributes of a perfect pastor. His methods brought success at Trinity, whether or not similar methods would bring success elsewhere. A brief statement of such methods and a tribute to his stature as a man and a preacher should prove interesting and possibly helpful.

After our first interview I was invited to be his guest until I could complete other arrangements. To a stranger in a strange land and of limited means, those few days of solid comfort were a Godsend and the memory of that kindness forbade me to say "no" when later came the call to serve in various capacities at Trinity. These calls came in an indirect, almost subtle way, but never with a reminder of the former kindness. Perhaps over the period of thirty-three years that followed, I managed to discharge my obligation for the kindness of those first few days, but never can I discharge the immense debt of endless gratitude which I owe to Dr. Turkle for his great contribution to my life, spiritual and otherwise, during the years that followed.

As a member of the church, teacher in the Sunday school, a member of the vestry, as his personal friend and legal counselor, I had a wonderful opportunity to measure Dr. Turkle's greatness.

An Optimist

He was first, last and always an optimist. Of Irish descent, he seemed to have inherited a happy Irish disposition. Clouds of adversity came his way occasionally, but he smiled them away because he knew they were only clouds and that "behind the clouds, the sun was still shining." When personal affront came, he was big enough to ignore it. When, at times, the church pews and Sunday school rooms were sparsely occupied and fear came into the hearts of some, his faith remained unshaken. His optimism was infectious and the congregation was accordingly ready and eager to follow wherever he led.

His unselfishness was shown in hundreds of ways, many of them, I fear, unusual. When a new parish was started less than two miles away from Trinity, Dr. Turkle said to one of the pillars of his church, "Henry, you go up to the new church and put your shoulder to the wheel. It will cost you \$10,000, but it will do you good and it will mean a lot to that new church." Henry went and became a power in that new church. It cost him more than \$10,000. The consequent loss of Henry and his purse at Trinity was ignored. To another able worker he said, "The amount of carfare you spend to bring your children to Trinity would look good on the plate of your nearest church. Put your children on a sled and haul them to your nearest church and see that what you save in carfare goes into the coffers of that church." His suggestion was accepted. The family so dismissed were welcomed at their neighborhood church where their services have proved invaluable. The con-

sequent loss to Trinity was never mentioned. Again, when the depression made inroads on the receipts of the benevolence of the church over a period of successive years, Dr. Turkle made good the deficit by a substantial draft on his salary. Finally, when his retirement made it necessary to create a new relationship as pastor emeritus and some of his most enthusiastic friends were urging a more liberal allowance than that suggested by the committee, Dr. Turkle himself imposed a top amount and indicated very forcefully that he would not accept more. At the same time he indicated that his parents had paid for his education and that it was his pleasure to refuse the pension due him from the Board of Ministerial Pensions and Relief. This pension is automatic and is proffered to all alike and with no questions asked. My recollection is that Dr. Turkle contributed a thousand dollars at the time of the campaign. It now clearly appears that that contribution was not intended as against his own declining years, but was his gift to such brethren as might need it more.

A Man of Peace

Notwithstanding his descent from what is commonly called "fighting Irish" stock, and notwithstanding an adequate supply of backbone, and notwithstanding a definite purpose which was always present, Dr. Turkle not only loved peace but maintained peace wherever he went. For years I sat with him in the Board of Education and for many years I have been associated with him in the work of his church. In meetings of the Board of Education and in meetings of the vestry and in congregational meetings, wherever he presided, the ugly head of controversy could not appear. His pastorate at Trinity carried over a period of thirty-eight years. In all that time, even where differences of opinion were urged and heard, there was never a sign of controversy or schism. With Dr. Turkle in the chair at vestry meetings and his spirit pervading the meeting, it may have been possible to disagree, to differ, to urge the contrary, but it was impossible to start a fight. Occasionally the election to the vestry was otherwise than he had hoped. Men on whom he relied were defeated for re-election, but in a moment the defeat was forgotten and I have heard him say again and again, "There never was a vestryman with whom I couldn't work." I understand that in some churches there have been disputes about the choir. In Trinity the music committee and the vestry selected the organist and charged him with selection of the choir. Good and bad singers (mostly good) came and went throughout the long pastorate, but there has never been such a thing as a quarrel over the music. Even when the liturgical question was acute elsewhere, there was no question at Trinity. Quietly and without even a vote, came the change from the Washington service to the Common Service, and the robing of the pastor and of the choir seemed to come naturally and without altercation. Of course there was the occasional disgruntled member and, all too often, an ungrateful member, but the spirit of peace prevailed and the very presence of Dr. Turkle and his happy friendly manner forbade to fight.

Church Finance

On church finance his methods may not commend themselves, but the results were gratifying. Over a long period of years, the sexton of the church, who had unusual gifts as an accountant, served as collector. Shortly after confirmation, a new member would feel a tug at his elbow and would be asked for a pledge, which was seldom in writing. Dr. Turkle never knew and always said he did not want to know how much anyone gave or the names of those who gave little or nothing. After the death of that sexton, a more orderly arrangement was installed, with written pledges, quarterly statements and, as recently as a year ago, an "every member canvass." For whatever reason, Dr.

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THE PASTOR'S WIFE

Her Position in the Husband's Parish Studied

By Russell F. Auman, Scarsdale, New York

THIS IS AN ARTICLE about the minister's wife but not primarily for her. It is meant to be read by all who have ever expressed themselves concerning the question, "What do I have a right to expect from the wife of my pastor in time and service given to the church of which her husband is the minister?" This paper does not seek to define the place the minister's wife should occupy in the program of the local parish. It seeks merely to provoke thought through the quoting of some statistics and reactions gathered recently. The statistics are gathered from the parochial report blanks of more than 300 Lutheran churches located in New York State. The reactions are gathered principally from a conference of pastors and their wives held recently in Mount Vernon, N. Y., where this subject was discussed.

The report blanks show in a very limited way the place the minister's wife does occupy officially in many churches. Ten per cent of the Women's Missionary Societies are headed by ministers' wives. Eight per cent of the churches had ministers' wives directing the church choir. Four per cent of the church organists came from this group. Two ministers' wives served as parish secretaries, two as superintendents of the church school. How many of them teach or hold other offices in the church school, or other organizations not covered by the parochial reports, cannot even be guessed. Statistics and observation, however, reveal that the minister's wife does occupy a much larger place in the average local church, than any other woman in the congregation. She does—but our question is: Should she be expected to do this? Should she do it whether it is expected of her or not?

So the first question we asked the conference of ministers' wives was: "Does the congregation have the right to expect more from the pastor's wife in carrying forward the work of the church than from any other woman in the congregation, equally able?" The unanimous answer was, "No." Do you agree with this answer? If Mrs. Faithful of the local church is just as able through training and experience to do church work as Mrs. Pastor, have we the right to expect and demand more service to the church from Mrs. Pastor than from Mrs. Faithful?

A Matter of Right

A pastor's wife had become unpopular among some of the members because, as they said "she is trying to run everything that we women plan to do." When approached on the matter this Mrs. Pastor answered, "Well, don't I have a right to? Am I not the pastor's wife?" The second question asked the conference was: "Does being the pastor's wife confer special prerogatives not enjoyed by any other woman of the church? Should her wishes always be deferred to in cases of differences of opinion or policy? Should she be consulted in all matters pertaining to the work of the women of the church, and if so, should her wish carry a weight of influence or authority not carried by that of any other woman in the church?" The conference felt that in many cases the pastor's wife was granted such position of authority and influence by the local church, but they were unanimous in their conviction that no such position should be assumed by her, and that the mere fact of her being the wife of the pastor did not confer it. Do you agree?

The third question asked read: "Should the pastor's wife be expected to accompany him on his visits throughout the parish? Should she visit with him at all except on calls of a purely social nature?" This question involves two principles. Can the pastor's wife helpfully share in dealing with the spiritual needs of the members of the parish, and if so, should she? And, can the pastor himself do his best in min-

istering spiritually to his people when there is another with him, even though that other be his wife? The wives of the conference were agreed that they should accompany their husbands only on calls of a purely social nature, with a few unusual situations the only exceptions to the general rule. The pastors at the conference were even more sure of their position. They felt that the best spiritual ministering could be done by them only when they made their calls alone. Do you agree?

A minister's wife was recently taken to task by one of the women of the parish for "setting a wrong example" in that she smoked cigarettes. Mrs. Pastor replied, "That's none of anyone's business. There are other women in the church who smoke, too. Why pick on me?" Did this woman have the right to single out the pastor's wife for rebuke when other women of the church were not approached in the matter? The principle involved here was stated in the fourth question asked the conference: "Does being the pastor's wife carry with it responsibilities not shared by other women of the church?" The answer was, "God expects us all to be and do our best. Therefore the responsibility of the pastor's wife is the same as that of any other Christian woman. But the fact that being the pastor's wife singles one out and sets one especially before the eye of the congregation, makes it incumbent on her to be especially watchful of her character and habits, lest she give offense. In this restricted sense she has a responsibility not shared by others in the congregation." Would you have answered the question in this way?

The Church Council's Query

When you employ a lawyer to defend you in the courts you never ask what kind of a wife he may or may not have. When you call a doctor in illness you never ask about the qualifications of his wife. When a school board hires a teacher they do not require the pedigree of the wife to whom he may be married. So the next question: "Should a church council or congregation in choosing a pastor enquire carefully as to the kind of wife he may have? Or should the pastor's wife be considered his own private concern, and not the concern of the group employing him, as is the case in these other professions?" This question left the conference of pastors' wives divided. Varying opinions were expressed, such as, "I would not want any church council looking me over." "A pastor's wife can make a lot of trouble if she is not the right kind. The congregation would do well to enquire about her before giving a pastor a call." "Why should they look her up? Every pastor should have enough sense to pick a good wife." "The pastor's wife is his own concern. If she is not the right type, that fact will tell in his work, without enquiring especially about her." It was a delicate question. No pastor's wife would ever want to feel that her husband was not called to an especially desirable field because of her shortcomings. Nor would any pastor ever want to feel that he had been called to another field because he happened to have an especially able wife. The general feeling of the conference both among the pastors and their wives was, that a Pulpit Committee should consider a man purely on the basis of his own merits, disregarding his wife and family. How would you answer this question?

A certain pastor's wife once explained the fact that she held so many offices within the organizations of the church with the following, "They insisted that I do it and it was easier to say 'yes' than 'no.'" What about this matter of the pastor's wife holding a lot of offices in the church? The question we asked the conference was worded thus: "Should the pastor's wife hold any office in the church or its organizations for which there are other women available?" Here the answer was a unanimous, "No." The feeling was that the pastor's wife should hold herself available for service in every part of the church's work wherever her talents

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ONE MASTER ONLY

Dr. J. C. Kunzmann From Decades of Discipleship Provides the Kingdom Message
for the Approaching Advent Season

Matthew 6: 33. "But seek ye first the kingdom of God."

Obedience to the God by Whom we live and move and have our being is the *sine quo non* for happiness and lasting success, both for individuals and nations. Here in this marvelous Sermon on the Mount, composed of 111 verses, which you can read in fifteen minutes, Jesus condenses more wisdom for the conduct of men individually and collectively than is contained in the unnumbered books on our library shelves. Here as elsewhere He speaks as never man spoke, because He is more than man. His utterances are altogether different from human philosophy, and as men carry them into practice they have the infallible proof both that His teachings come from God and that He is one with the Father.

Here in this section of the two masters He touches on that which is at the root of all our personal and national difficulties and sins, as well as on that which would inevitably bring joy and peace to the nations. He uncovers for us the unreasonableness and the insane folly of men and nations striving for the maintenance of their carcasses which they leave at death, instead of securing that which is "profitable for the life that now is and for that which is to come." He therefore utters the divine plea and the divine command, "Seek first his kingdom (the kingdom of God) and his righteousness." He adds thereto what we know will inevitably follow on our obedience, "And all these things shall be added unto you." (Matt. 6: 31.) Only on that condition will we be rid of poverty, starvation and strife. He asks us to put first things first and secondary things second. He does not ask us to have no care for the body nor leave our fields uncultivated, but He does say that we should not be so anxiously concerned about these and then foolishly neglect to cultivate the higher things which absolutely insure the lower and give to men and nations that which they profess to strive for. The gracious and Almighty Father in heaven knows that we have need of these things, and as we shall see, He has continually provided them in abundance, even for those who did not serve Him. But when men have their citizenship in heaven, only then will they labor to bring the peace and joy of heaven down to earth.

Birds and Lilies an Example

In order to start men toward the understanding of this divine philosophy, Jesus tells these earthborn children to look into nature in order to see what is there revealed of the character and work of the heavenly Father. The birds of the air are not valuable. They even do nothing toward securing their own daily bread except to grab what they find. They do not sow or reap or gather into barns, and yet they do not starve. Your heavenly Father feedeth them. He has supplied the melting snows, the springs, the rivulets and the rivers abundantly to slake the thirst of beast and man. He has clothed the lilies of the field with such beauty that even the rich and luxurious King Solomon was not arrayed like these. If therefore God so cares for the beasts of the field, the fish of the sea and the birds of the air, would He be so inconsiderate as not to provide for those Whom He had created in His own image and likeness. And then in the revelation of His Word and in the revelation of His Son, God manifest in the flesh, He surely proves to us that as He so loved us as to die for us in order that we might be eternally saved. He surely will not let us starve as we are on the way to the heavenly Jerusalem. It is the highest wisdom for men and nations to put themselves under the rule of the heavenly Father Who so abundantly provides for

these lower wants, and to obviate the anxieties for these things which drive men into conflict, into war and bloodshed.

In Romans 14: 17 the Holy Spirit says: "The Kingdom of God is not eating and drinking, but righteousness and joy and peace in the Holy Spirit." There is eating and drinking in the Kingdom of God, but there are other things which are more important, and the neglect of these will interfere with the enjoyment of the former. If there is any lack anywhere or at any time for the things of the body it will be because there is an absence of righteousness, joy and peace in the Holy Spirit. It will be because there is unrighteousness among men and nations.

God Fulfills His Promises

The men and nations of the world cannot be ignorant of the covenant which God has made with men and with every living thing to provide for the wants and needs of our temporal life. It is recorded in the most widely circulated book in the world, and history proves, that that covenant has been kept, and has been kept with pagans as well as Christians. It is the most unconditional covenant that has ever been made. Luther truly declares that God gives even to the wicked their daily bread. He has covenanted that seed-time and harvest shall never fail. He has even ordered the planets and so related them to this earth that these lower wants shall be supplied. He has put His bow in the clouds after every summer shower as the sign and symbol of His fidelity. There may be a failure of harvest in Canaan among His own chosen people, but He provided an abundance for them in Egypt and sent His people thither that they might even under bondage be disciplined and prepared for their great mission to the world. He causes His sun to shine and His rain to descend with equal impartiality upon the fields of the just and the unjust. He knows far better than we do that men and nations have need of these things, and so He graciously provides. It is He Who has put life into the seed. It is He who has given us the earth in which to plant it. It is He Who sends the sunshine and the rain to cause it to sprout and grow, and the wind to fructify it, that we may acknowledge His goodness and turn to Him in righteousness and have for ourselves and for the world the joy and peace of the Holy Spirit.

You doubtless, like myself, have seen pictures, for example in India, where around the full granaries lie people who have starved to death and others who are standing or lying with hands outstretched for food and outstretched in vain. Did God forget His covenant? Indeed, no. The failure to provide is not in Him. It is because these people have not first sought the Kingdom and His righteousness that they have not added the things which they need to these hungry people. It is because of man's inhumanity to man that people are in need and that we have injustices and woes.

The Kingdom of God is the rule of God. It is here and it is to come. Wherever man or groups of men or nations look up to God as their Father, to the Saviour as this Exemplar, and to the Holy Spirit as their Guide, there is the Kingdom of God. It is the divine ideal for men and nations. To bring it in the Church was established. In it are seen either our imperfections or our growth toward perfection. The headship of the Kingdom was given to Israel on their way to the Holy Land. With all the good which they have done to the world they failed, and the Church was established on Pentecost under the power of the Holy Spirit. Everyone who is made a new creature in Christ Jesus is a

member of and a worker for that Kingdom. To the degree in which the twice-born people succeed in overthrowing wrong and making dominant righteousness, to that degree the Kingdom of God has come and is operative in the world. Its purpose is not so much reformation as regeneration. It strives not mainly to abolish sins, but to uproot sin.

The Scriptures tell us truly that "the love of money is the root of all kinds of evil." Money becomes a good servant where the user thereof is good. It is not money, but the passion for money, that is wrong. It can become a good servant, but it is bad as a master. The root of the love of money is the root of all sin, which is selfishness. It is this ungodly and inhuman selfishness which interferes with the distribution of God's harvest and prevents the Kingdom of God from coming among men.

The Kingdom of God is righteousness, joy, and peace in the Holy Spirit. It is not the righteousness of a Stalin or Mussolini, or Hitler, or any other man on the face of the earth, but the righteousness of God as manifested in Christ Jesus. It is the righteousness of God which is to be universally extended without distinction of race or color. It is a righteousness and joy and peace which knows no social or national boundaries. It is a righteousness in which every nation would be willing to live and deal with its neighbor nations. God's Kingdom is based on the common Fatherhood of God and the common brotherhood of man. It is a righteousness in which every nation would regard itself as a steward of God for the treasures which He has put into its earth, rivers and seas. It is a righteousness which would share its advantages with all others, and help out their needs. It is a righteousness which would not build tariff walls or seek to gain the trade of the world to the exclusion of others. It is a righteousness in which every nation would regard every other as a brother nation, entitled to a brother's needs. It is a righteousness which would make the League of Nations superfluous. It is a righteousness in which the Church would not pray for its nation in the wrong, but pray and labor for joy and peace in the Holy Spirit.

American Inconsistencies

Take our own nation, which we dearly love and to which we are loyal. When we sought to justify our separation from England, we declared that "we hold these truths to be self-evident, that all men are created equal, that they are endowed by their Creator with certain inalienable rights; that among these are life, liberty and the pursuit of happiness." That was indeed a fine ideal. Did we measure up to it? What did we do with the black man? And what did we pay for it? Of course we want no war and want to be let alone in the possession of the finest district that God created on the two hemispheres. We tell the Asiatics, though we have received worse into our borders, that they have no right to life, liberty and the pursuit of happiness on this territory of which God has made us stewards and not owners. Under a Christian statesman like Bismarck, Germany rose to prominence, and had as its ideal the motto, "All for one and one for all." But it was selfish. It was sin because it was not under the Fatherhood of God or the brotherhood of man. If righteousness, joy and peace in the Holy Spirit had ruled in Italy and in Ethiopia, and in China and Japan, the ungodly aggressors could not possibly have been such fools as to arm themselves, as to spend their treasures, as to sacrifice their strongest manhood, to gain what they actually needed. There could be no war if the Fatherhood of God and the brotherhood of man was the dominant ideal of the nations of the earth.

I rejoice to see our Lutheran Church rousing itself in all its unnecessary divisions, to do for our nation and for the world what they could best do unitedly. I submit to them the four points of the apostolic church which made that church victorious and permeated the cruel Roman Empire with its principles of righteousness, joy and peace in the

Holy Spirit, even while it lodged in the catacombs of Rome. I submit them to you for comparison with the four points: Chiliasm, Mixed Communion, Pulpit Fellowship with other denominations, and Secret, Unchurchly Societies. I submit to you that these never won a soul to Christ, nor ever kept a soul in Christ. The first two points were facts, for Christianity is the religion of fact, and the only religion of fact. The first is, Christ, God, manifest in the flesh, died for our sins and made atonement. Second, He rose again for our justification and brought life and immortality to light. This demands, thirdly, repentance toward God. And fourthly, faith and life in our Lord Jesus Christ. Let us unite to carry out the Great Commission and preach to our nation and to the world the truth as it is in Christ Jesus, and the Church of the Reformation will accomplish the purpose for which God opened this country to it. If one man, La Guardia, in New York City, could rouse his fellowmen to overthrow such a mighty organization as Tammany, what could not our Lutheran Church do if and with apostolic zeal it would go forth as a united body and stir up such a movement in Christendom as to bring joy and peace to our nation and to the nations of the world?

THE COLLECT

The First Sunday in Advent

Stir up, we beseech Thee, Thy power, O Lord, and come; that by Thy protection we may be rescued from the threatening perils of our sins, and saved by Thy mighty deliverance; Who livest and reignest with the Father and the Holy Ghost, ever One God, world without end. Amen.

"BLESSED IS HE that cometh in the name of the Lord; Hosanna in the highest." Greeting and expectation—Advent. The greeting and expectation of the believer: the Advent of Him in Whom the believer believes,—his God and his Lord. *Stir up Thy power, O Lord, and come:* that now, to-day . . . and echo?—or still in expectation,—"Even so, come, Lord Jesus. Amen"?

Thus and in this spirit begins a new Church Year. Holy solemnity is in the joy and worship that announces: "Behold, thy King cometh unto thee." For, in God's good gift, it is to be a year of Grace, of meeting, of realization, a continuous Advent. Once more is held out the opportunity of participation in His hard-won redemption and of realization of His welcome, power, and presence in one's life. Is there not also expectation of His Coming Again? "Now is our salvation nearer . . .!"

Standing at the portal of this new year of Grace, the *First Prayer* of the year looks ahead through all its coming days. It is praying for that Victory which already *has been won!*—but, O, it is praying that that Victory may be won in us now, daily, throughout all our time. . . Just carry its words along in the heart for a quiet moment: ". . . power . . . protection . . . rescued . . . threatening . . . perils . . . sins . . . saved . . . mighty . . . deliverance . . ." Here is a depth of earnestness, confession, and intense pleading; but there is faith!

It is the faith which looks out over the coming year, too, as it prays; for it sees, even now, all that this Holy Year will again commemorate, and how deeply we are concerned, and must be knit to Him, "Who, for us men, and for our salvation, came . . . was made man . . . was crucified . . . suffered . . . buried . . . rose again . . . ascended . . . sitteth on the right hand . . . shall come again . . ."

Against the *threatening perils of our sins*, we, who commit them, have no *protection* unless HE interpose; for us there will be no *rescue*, unless He *stir up* His *power* and *save* us. Therefore the cry to HIM . . . "the Son of God, who loved me, and gave himself for me."

"Unto thee, O Lord, do I lift up my soul; O my God, I trust in thee. Show me thy ways; teach me thy paths."

"I know whom I have believed . . ." *Stir up Thy power and come!*
—Paul Zeller Strodach.

Executive Secretary Paul W. Koller

Death After Brief Illness Shock to His Church

NEWS CAME TO THE LUTHERAN on November 11 that Dr. Paul W. Koller, Executive Secretary of the Board of Foreign Missions, was critically ill in a Baltimore hospital. Early the next day a telegram informed us that his death had already occurred when the report of his illness was passing from floor to floor of the Muhlenberg Building.

Through its Baltimore correspondent, the Rev. Lloyd M. Keller, THE LUTHERAN learned that Dr. Koller had come to the office of the Board of Foreign Missions on November 4 and the next day was taken to the Beck Sanatorium seriously ill from a heart attack. From this he did not recover: instead pneumonia set in and a state of coma followed from which he was not able to rally. Death came at 7.30, Thursday morning, November 11.

From Correspondent Keller we quote further:

"Dr. Koller showed signs of diminishing health during the past year. He refused to take his well-earned vacation during the past summer so that he might give every possible aid to our Lutheran missionaries in China and keep in close touch with the changing catastrophes of war in that country.

"Dr. Robert D. Clare, his pastor, conducted the funeral service and read a biographical sketch of his life, which included forty years of active service to his Church. Dr. Frederick H. Knubel, president of the United Lutheran Church in America, took part in the service and paid tribute to Dr. Koller's service to his Church and gave testimony to his understanding friendship.

"Dr. L. C. Manges, a member of the Board of Foreign Missions, spoke on behalf of the Board and paid tribute to Dr. Koller's faithful and efficient work and rejoiced in the excellent shape in which he left the work of the Board of Foreign Missions."

PRESIDENT KNUBEL'S TRIBUTE

"The Church possesses no more consecrated and honest servant than was Dr. Koller. His constant personal concern for the welfare of each missionary was manifested of late in his wise and kindly plans for those who serve in China. His devotion to the Foreign Mission cause in general was so intense that sometimes it was misunderstood. Even his recent illness could not check his zeal and activity. I personally know that his Christian friendships were warm and understanding."

F. H. KNUBEL.

The secretaries associated with Dr. Koller express their esteem.

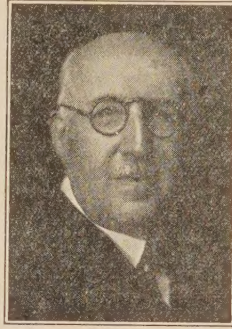
"TRIBUTE TO A COLLEAGUE"

"The secretaries and treasurer of the Board of Foreign Missions desire to record their sorrow in the death of their colleague, Dr. Paul W. Koller.

"For nine years they have labored together with firm purpose and constant desire to advance the cause of the Church in foreign lands. In this effort, Dr. Koller, as Executive Secretary, directed the activities. He was alert, untiring and sympathetic in dealing with the various problems which arose from day to day. Coming as he did with rich experiences from the presidency of a large and prominent synod he ever sought to establish the work, in all the mission fields, on firm principles and policies.

"Though carrying a large share of the work, he was never too busy to counsel and advise. His opinions were wisely and frankly expressed. He had a remarkable memory for detail which gift frequently gave weight to his decisions. He loved his work and wholeheartedly gave himself to it. Even vacations, so necessary to the preservation of his health, were pushed aside in devotion to duty. Dr. Koller will be greatly missed in the office. His genial soul, his wise counsel and his devotion to his high and holy calling will always be gratefully remembered."

(Signed) DR. GEORGE DRACH,
DR. M. E. THOMAS,
MR. GEORGE R. WEITZEL.



PAUL W. KOLLER, D.D.

The Committee of the Board of Foreign Missions instructed to draft resolutions wrote the following:

"Whereas, it has pleased Almighty God in His infinite wisdom to call from our midst on November 11, 1937, the Rev. Paul Warren Koller, D.D., for many years the capable executive secretary of the Board of Foreign Missions of the United Lutheran Church in America, we, the officers and members of the Board wish to record the love and esteem in which we held Dr. Koller.

"Always giving freely of himself, he served his Church faithfully and well. He was courteous and lovable by nature, but firm, strong and vigorous in his convictions for truth and right.

"We loved him as a Christian gentleman. We pay tribute to his loyalty and ability as a former member of this Board, to his vision and clear thinking in its administrative reorganization, and to his inspiring and efficient leadership as its executive secretary during the past decade. He will be sorely missed.

"Be it resolved, therefore, that we, the officers and members of the Board of Foreign Missions of the United Lutheran Church in America extend to the family of Dr. Koller our deepest sympathy in their great sorrow and loss; that a copy of this resolution be sent to his family, a copy be sent to THE LUTHERAN and the Foreign Missionary for publication, and that this resolution be placed upon the minutes of this Board."

SAMUEL T. NICHOLAS, D.D.,
M. P. MOLLER, Jr., Committee.

DR. HERMAN'S TRIBUTE

Dr. S. W. Herman, President of the Board of Foreign Missions, wrote understandingly and appreciatively in response to THE LUTHERAN's request:

"It is a difficult task to express an appreciation of the Rev. Dr. Paul W. Koller, as Executive Secretary of the Board of Foreign Missions, in a paragraph or two. When the Board of Foreign Missions determined upon a thorough reorganization, he was made chairman of the committee to formulate the new Constitution, which provided for an Executive Secretary. So impressed by his ability and personality was the committee appointed to select a man for the new office, that he was unanimously nominated by the committee, headed by the late Rev. A. Steimle, D.D., and was thereupon elected by the Board.

"Dr. Koller immediately and continuously evidenced strong leadership, with a firm and unbending resolve to live within the budget and to reduce steadily the indebtedness, so that eventually the wide calls of all of our fields could be answered. He served during the most difficult years of financial retrenchment. No one felt more keenly than he the necessity of refusing urgent requests from the fields for new missionaries and larger financial grants, which the home church made impossible by decreasing apportionment payments and special gifts. He felt at times that he was carrying the whole burden and that the whole responsibility was upon him. He gave himself utterly to his office under the Constitution, and he demanded of others what he exacted of himself in his dedication to his work for the Church. His peculiar equipment was needed for this emergency period of the Board. The work in all of our fields has been maintained through the self-denial and sacrifice of our missionaries. The China field debt has been paid; missionary salary cuts have just been restored; a thin line of missionaries is being recruited; the burdensome debt is in gradual process of liquidation; and a new program of advance in all fields is being envisioned.

"He anticipated retiring after a decade of service with such a remarkable list of achievements for his Lord and his Church. However, his task is finished. It is his Lord, Whom he loved and served with an undivided heart, Who will appraise the work of His servant. It is for us to carry on, with like devotion and dedication, the ever-expanding work of the United Lutheran Church through the Board of Foreign Missions."

S. W. HERMAN.

IN THE WORLD'S EYE

Julius F. Seebach, Philadelphia, Pa., "Paragraphs"
Men, Movements, and Occasions About
Which People Read

When Turkey's Dictator, At-a-Turk, last year required the Catholic Church in Turkey to use the national language for all purposes, he was unconsciously furthering a voluntary movement toward the same end begun in 1929 by Dom Paul de Vooght, O.S.B. In *La Cite Chretienne* he tells of the rapid popularization of the movement, and quotes, among others, the learned liturgist, Dom Germain Morin, as one "who places himself on the side of those who think that the Church ought to give a more or less important place to the colloquial tongue in the liturgy, if she wishes the liturgy to be still understood and loved by the people." Madame Chasles, the excellent Biblical scholar, points out: "That which in the beginning was simple has become difficult for us. In the first Christian centuries everyone understood what the celebrant read; the words were intelligible and the office conducted in the language of the country." It is of more than passing interest to Protestants to note that a number of Catholic missionaries have been pleading for the colloquial usage in their fields. If for no other reason, they want to be delivered from the criticism of their actions by the natives, who say, "It is the same thing that the fakir did; we understand this no better than the fakir's ceremony," because "in our turn we murmur impenetrable words, breathe on the infant, give him a little salt, saliva and oil, pour a little water on him, cover him with a white cloth and light a candle." But the most significant development of the movement is the criticism of Latin usage because of its effect on the individual worshiper. "They do not look, they do not listen, they do not sing, they do not take their own little part in the ceremony. Each one on his own account applies himself to 'following the missal,' and there reads translations, explanations, commentaries and so on. A profound error, and one which prevents any real comprehension of the liturgy. It is not the missal, but the liturgical action itself, which ought to animate the piety of the faithful." Various experiments in Dutch Guiana, Czechoslovakia and Austria have met with a considerable measure of success. Incidentally this movement vindicates the Protestant contention and practice, and Protestantism patiently waits for the acknowledgment.

"Abide With Me" Has a Shrine to greet its pilgrim-lovers. The little town of Brixham, England, where the invalid author, Henry Francis Lyte, was rector 100 years ago, has "purchased for posterity" Berry Head House, in which the hymn was written. "Abide With Me" has become a tradition among the English, indeed for all English-speaking people. When Lord Kitchener conquered the Madhi and his rebels in Egypt, this hymn was given the main place in the Thanksgiving Service held to commemorate the victory. When General Allenby captured Jerusalem during the World War, the same hymn was the paean of victory sung by the British soldiers.

In the Autumn Amish Fancy Turns to Sober thoughts of love. Now that the serious business of harvesting is over, there is time for the softer emotions for many of the expectant sons and daughters of the Amish. Marriage is an all-day event among these "plain people." Before dawn the roads converging on their religious meeting-place echo to the rattle of buggy wheels—autos are just as religiously taboo as buttons. When those "of the faith" have duly gathered, the first order for all—for brides and grooms particularly—is the receptive hearing of long sermons and prayers on the obligations of married life, and the touch is not light. This is likely to be a long procedure, for all their volunteer

preacher-staff are bound to have some part, or be burdened with a message that must be delivered. The simple wedding ceremony quickly follows. Then, while the women prepare the bountiful meal for the day—and it will last until dusk—the men and boys play "barnyard ball" until the bridegrooms emerge from the house. In the scramble that follows each groom is seized by the unmarried men and tossed "over the fence" of the barnyard into the arms of the married men, as a sign that he "is out now onct" from the bachelor line. Fortunately there are no buttons to be torn off in the melee, but the danger is almost as great for the devoutly treasured hook-and-eye substitutes which have already been sadly strained by the tumultuous heart-throbs of the tender passion.

Rheims Cathedral is Itself Again—its head once more covered, its fractures reduced, its windowed eyes re-glassed. Alas, its priceless treasures of stained glass, statuary and carvings, the contributions of mediaeval genius and devotion, could not be restored, nor could the things once hallowed by the touch and presence of Joan of Arc be replaced. However, the ancient spiritual associations of the old cathedral, which could not be destroyed by fire or blasting shell, will continue to function in its renewed body. It is interesting to note that the Baptist Mr. Rockefeller's money was the chief instrument of the Catholic cathedral's restoration; the more so because mediaeval Baptists were the bitterest foes of the Catholic hierarchy of that day. Their pet aversion was the church building itself, whose too solid presence materialized the spiritual tyranny they hated. In those days they called their meeting-places "houses," or possibly "chapels"—a custom still prevalent among them. A similar interest must attach to the present efforts of one of our own U. L. C. A. laymen, now resident in Germany—P. M. Reinartz, son of Pastor J. G. Reinartz—to preserve the magnificent Catholic Cathedral of Cologne from a similar fate, in the event of another war. Mr. Reinartz is agitating to have the great railway station and yards removed from their present vicinity to the Cathedral, and thus measurably safeguard it from destruction.

The American Catholic Advocates of General Franco and the Spanish insurgents as the true defenders of the Church, have been flatly contradicted by the noted German Catholic leader, Prinz zu Loewenstein. The prince, on his return from a late visit to the Loyalist districts of Spain, published a strongly favorable report of the Loyalist regime in the Catholic periodical, *Die Neue Weltbuehne*, declaring at the same time that the Spanish bishops have greatly harmed the Catholic cause in Spain, and that Fascism is the Church's worst enemy. During his visit Prinz zu Loewenstein made a practical gift to the Loyalist cause by donating some of his blood to the government hospitals for refrigeration and use for emergency operations at the front. The prince might be considered to have a natural bias against the Fascist practice because of the sorry experiences of his fellow believers in Germany, but his judgment is corroborated by *Gaceta del Norte*, the official Spanish insurgent newspaper at Bilbao, which recently published a list of death sentences inflicted by the insurgent "Special Tribunal." The list contained the names of five Basque priests who were charged with the heinous crime of having celebrated Mass at the church festivals for the Loyalist troops.

Minnesota is Trying to Save Her Caribou. With six animals left of her once enormous herds, the state authorities are importing ten caribou from Canada to bolster the straggling band, and to correct the devitalization caused by their inbreeding. It is a belated, but apparently timely, effort to ward off the fate that befell America's trumpeter-swan and wood-pigeon, and that nearly overwhelmed the bison of our Western plains.

MY CHURCH

A Pulpit Discussion of the Church's Scope, Organization and Needs
By Glenn S. Ekard, Lexington, S. C.

I Cor. 3: 11. "For other foundation can no man lay than that is laid, which is Jesus Christ."

ALL OF US KNOW that the foundation of a building is most important. In some of the great buildings in our cities as much time and expense is involved in getting a good foundation as is expended in the rest of the structure. A builder would be foolish to erect a building on any other than a solid foundation. On it the safety and usefulness of the super-structure depends. When the foundation for any reason gives way, the building is in danger of collapsing. But a firm foundation will hold its burden against wind, wave and earthquake.

We sometimes think of the Christian Church as a great building, perhaps as a wonderful cathedral. The Church needs and has a marvelous foundation. What is her foundation? It is mentioned in our text: "For other foundation can no man lay than that is laid, which is Jesus Christ." Jesus Christ, the Saviour of the world, is the church's foundation. That provides her a good foundation—in fact, it is the best, the most indestructible. Men dare not build upon any other. To attempt to do so would not make for an enduring structure. Verily, it could not be the church of Christ—"other foundation can no man lay." Faith in Jesus Christ as Saviour and willing submission to His influence is to build upon Him as a foundation.

He is a good foundation, as Paul indicates in his letter to Timothy, in which he refers to certain ones as "Laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life."

A Sure Foundation

Jesus the Saviour constitutes a sure foundation which cannot be destroyed by the forces of time or eternity. The gates of hell cannot prevail against it. It furnishes perfect security. It is like unto that foundation to which Isaiah refers, "Therefore thus saith the Lord God, Behold, I lay in Zion for a foundation a stone, a tried stone, a precious cornerstone, a sure foundation." (Isaiah 28: 16.) And in his second epistle to Timothy Paul affirms, "Nevertheless the foundation of God standeth sure." (II Tim. 2: 19.)

If Jesus Christ is the foundation, Christian believers are the building and at the same time the builders. They constitute the Church. It is wonderful indeed that God shares with mankind the great responsibility in the building of His Church. "For ye are laborers together with God: ye are God's husbandry, ye are God's building." (I Cor. 3: 9.)

God has furnished us with a plan of building in the teachings of His Son. If we are wise builders, we must follow the architect's plans in detail. We dare not depart therefrom, "Whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock." (Matt. 7: 24.) If we depart from the principles laid down by the Master Builder, our teachings are not Christian, and whatever else we may be building, we are not building the Church of God.

The foundation is laid, no one can lay any other. But each believer is responsible for what he builds upon it. What we build will be manifest. If we use poor material, as it were, we cannot long conceal that fact. The material is good so long as we do not depart from the principles of the Christian faith. "Now if any man build upon this foundation gold, silver, precious stones, wood, hay, stubble; every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire." (I Cor. 3: 12, 13.)

It was to these fundamental principles that Martin Luther desired the church to return when 420 years ago he nailed

his ninety-five theses on the church door in Wittenberg, Germany. It was the re-affirmation of these principles that made the Protestant Reformation such a significant movement. The glory of the Lutheran Church lies in its faithful adherence to these principles, recognizing no other foundation than that laid in Jesus Christ.

Forward Together

The forward progress of our Church depends upon her continued loyalty to the teachings of Jesus. Such loyalty recognizes a common program with common aims and purposes. It means co-operation, going forward together with the precision and unyielding purpose of a conquering army.

Let us look a little closer at the building of my Church. What is it? We think of the Church as a spiritual structure in reality erected upon a spiritual foundation. However, the spiritual reality of the Church is manifested and operates through its material and external aspects. The Church as we know it in the world functions through an organization and material means. That is in harmony with God's plans also. In this structure there is first the congregation, consisting of individual members. The local congregation includes the building where we worship, the services we attend and the program of our local needs. It includes us. It also includes the grouping together of individual church members for more effective Christian service. The group can do what the individual member cannot do. No member can finance the congregational budget or work out the congregational program. The congregation can do both when its members go forward together. And when members are going forward together in the 3,800 congregations in the U. L. C. A. what glorious things are accomplished for Christ's Kingdom!

My Church is not limited to the local congregation or parish. It reaches beyond that. For the same reason that individual church members are grouped into congregations, that is, more effective Christian service, congregations are grouped into synods. Each of the thirty-four synods has its local program. Most synodical programs include the education of ministers, the support of homes for children and old people and the encouragement of mission congregations.

The program of our synod is as vital to the spiritual life of our Church as the program of our congregation. No one congregation by itself can carry on a program of such varied and worthwhile activities. Synod can do it. We are members of our synod just as certainly as we are members of our congregation.

Our Church is more than our congregation; more than our synod; it is our United Lutheran Church in America. The synods are grouped together to form this larger body. The purpose is to make possible more effective Christian service than any one synod can render alone. The U. L. C. A. offers a unified and comprehensive program for all congregations and all synods alike. In order to secure better co-operation on the part of our congregations, our synods, and our U. L. C. A. the Columbus Convention in 1936 adopted the Promotional Plan. The plan presents the whole program of our Church under three heads: Missions—Education—Merciful Works. In missions we recognize the perpetuation of the passion of Jesus for His heavenly Father in His will to save mankind. In education we recognize the passion of Jesus for the truth, and in merciful works His passion for humanity. The second part of the Church's program emphasizes the values of the Calendar of Special Days and Seasons—the Every Member Visitation and the Duplex Envelope. The third part aims to develop the whole program of the whole Church throughout the year.

We see at once that this unified and comprehensive program of the Church is the program of Jesus Christ—His building program as it were. It is part of the structure built upon the foundation laid in Him. Since it is His program, we cannot evade or ignore our responsibility in making it

effective. Jesus inaugurated that program himself and set it forth concisely and unmistakably when He commissioned His disciples to go forth and teach all nations. The one supreme aim of the program of my Church is the salvation of men in the world.

This program includes the twelve items of the U. L. C. A. budget—such as Foreign Missions, Home Missions, Inner Missions, Education, Parish and Church School Board, Ministerial Pensions and Relief, Deaconess Work, etc. This work is administered by you and me through seven great Boards. It naturally takes money to carry out this program of our U. L. C. A.—a budget of two million dollars. This benevolent program of the U. L. C. A. is as vital to the spiritual life of our Church as the program of our synod or the program of our congregation. We are members of our U. L. C. A. just as we are members of our congregation.

We must find great inspiration and power from the knowledge that we are part of a body of thirty-four synods forming the U. L. C. A. engaged in the common task of the Church in co-operation with more than a million confirmed members. Beyond that our Church is more than the U. L. C. A. It is the great World Lutheran Church—the Mother of Protestantism, with a membership of more than 80,000,000. Approximately forty out of every 100 Protestants are Lutherans. What a privilege to be a member of the Lutheran Church! But the very privilege implies a tremendous responsibility. "To whomsoever much is given, of him shall much be required." Can we do less than express our stewardship of gratitude and appreciation and co-operation by working together to advance His Kingdom.

We join the Church to serve, not to be served. However, we want to know what the Church can do for us. What is the Church worth to me? We ought to consider it a privilege to belong to such a wonderful organization carrying out the plan of the God of the universe. Permit me to say though that the Church means more to me than any other group or organization if it means anything really. Without attempting an exhaustive catalogue of what my Church can do for me let me suggest that the Church preaches and teaches the Word of God to me. That is her exclusive prerogative. My Church interprets and applies the saving Word of God to me.

THE PASTOR'S WIFE

(Continued from page 5)

could best be used, but that office holding, in so far as possible, should be the prior privilege of the other women.

In response to a further question these pastors' wives insisted that not only they, but all the women of the congregations "should be eligible to membership on the church council" but felt that if such position were offered to the pastor's wife it should be declined. Also that in cases of emergency, "if she is able and willing to do so," she might occupy the pulpit of her husband and "preach the word."

One thing stood out in the whole conference. These pastors' wives were intensely interested in the work of their husbands, and they had a high conception of the part they were called on to play in making it succeed. They felt that they were no better than other women of the parish, and that the parish had no right to expect more of them than of other women. Yet they insisted on expecting more of themselves than they expected of others. There was no suggestion of selfish ambition among them. Every question was discussed on the basis of its influence and part in the work of Kingdom building. If these "ladies of the parsonage" are typical of Lutheran pastors' wives throughout the church, and we believe they are, then the place of the minister's wife in the program of the church will be a high and respected one, her husband will "praise her within the gates" and her children will "rise up and call her blessed."

MARTIN LUTHER'S HYMNS

Congregations by Song Widely Influenced the Spread of the Glad Tidings of a Full and Free Salvation

VOLUMES HAVE BEEN WRITTEN on what the Reformation has meant to civil and religious liberty, and on what the Bible has meant to the world. A very interesting and inspiring exhibit at the Hall of Religion in Chicago's Century of Progress reveals the fact that his Small Catechism has reached the phenomenal record of translation into 145 languages! One hundred twenty-three actual copies are in possession of Dr. Tanner of the Norwegian Lutheran Church of America. The stupendous task of gathering these specimens was accomplished by Dr. Carl Doving, venerable institutional missionary of Chicago, who for years carried on an extensive correspondence with every nook and corner of the globe in hymnal research work. The world-famous Doving Library of Hymnody embraces more than 300 languages and dialects!

The hymns which gushed forth from the heart of the Reformer literally sang the Gospel into the hearts of the peasantry, and widely influenced the spread of the glad tidings of a full and free salvation,—justification by faith. His foes admitted that his songs did more than his preaching in the accomplishment of this end. Our readers will surely be amazed at the result of Dr. Carl Doving's world-wide hymnological survey, covering the many beautiful hymns of the great Reformer, extending over a period of years, an authentic review of which follows:

In 175 Languages

"Ein Feste Burg ist unser Gott"—("A Mighty Fortress Is Our God") the battle hymn of the Reformation—has been translated in 175 languages and dialects! No other hymn written after the birth of Christ has been translated into so many languages. Dr. Doving is authority for saying that this hymn has been translated into 40 European languages, 51 tongues spoken in Asia, 60 of those used in Africa, 9 American languages, one of the Australian Bush, and 12 of those spoken in Oceania.

"Ein feste Burg" in one hundred seventy-five languages and dialects, every continent on earth represented, every race telling of the victory of God's Eternal Word over every foe of humanity,—what a stupendous thought! Eternity alone will reveal how many have been brought to faith in Christ by means of the old, old story told in song.

Dr. Martin Luther did not consider himself a hymn writer, but four hundred years after his first hymn was composed, Dr. Doving discovered that four of his hymns had been translated into more than fifty languages.

Universally Used

The beautiful Christmas hymn, "Good News From Heaven the Angels Bring," has been translated into 72 languages; "Out of the Depths I Cry to Thee," into 67; "All Praise to Thee, Eternal Lord," into 55; "Come, Holy Spirit, God and Lord!" into 47; "Lord Keep Us Steadfast in Thy Word," into 31; "Christ Jesus Lay in Death's Strong Bands," into 25. His metrical version of the Nicene Creed has been translated 33 times and the versification of the Lord's Prayer, 32 times. His hymn, "These Are the Blessed Ten Commands," has had 26 translations.

All the great writers of evangelical hymnody since the glorious Reformation have been influenced by Luther's psalmody, and neither Modernism nor the powers of hell will be able to silence the rhapsodies of a singing faith. May He "Who giveth songs in the night" give us all a true appreciation of the treasure we as the "Singing Church" possess in our solacing, faith-strengthening, joy-bringing, triumphant hymns!—*Parish Journal, St. John's Church, Steelton, Pa., Hugh E. Yost pastor.*

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THE GOSPEL'S BASIC DECLARATION

RECENTLY WE CONVERSED with a man who has the very practical sort of mind that is so useful when there are honorable ethical ideas of conduct that call for support. Such as he is the bulwark of a decent modern society, because the influence and the policies of such men are always on the side of justice and good morals, tempered with mercy when dealing with the weaker and less privileged portion of their fellow men. Without such people only the selfish and brutal impulses of mankind would be operative. Jesus always gave such folk a gentle hearing. They could be short-sighted and mistaken but their intentions had merit.

Most of such people give high authority to a code of action which has the background of the "law of Moses": that is, they respect an ethical system that seeks to be in accord with the Decalog and the applications of that divinely revealed basis of social relations. And because God is the source of "The Law," and because regard for this Mosaic system of conduct has always lifted man toward higher ideals of responsibility and encouraged the noblest of practical virtues, some think it bigotry of the most unreasonable sort to find fault with a code of morals to which God the Creator has given an authoritative version. And when individuals and organizations declare that their ideal of conduct is conformity as far as is humanly possible to this "perfect law of the Lord," they usually have an accompanying conviction that nothing beyond this desire to live ethically will be required of them by their Maker.

But such confidence in an ideal of goodness has nothing on which to base confidence for future blessedness. Even the best men are conscious of falling far short of their intentions. Fairness to themselves should urge them to go farther in the realm of religion in order to know what Jesus taught concerning the best code of conduct, namely, that of Moses. He must carefully read the Gospels of the New Testament and thus learn whether the Master's main message was a recommendation of the Decalog to primary authority or whether that system of laws ceased to be the plan of God for an eternal blessed inheritance. He will not read far in any of the Gospels until he discovers that Jesus is not intent upon recalling His people to better observance of the Mosaic law. He proclaims "The Kingdom of God is at hand." The principles propagated among the Jews from the time of Moses on were not surrendered, but they received a different reason for observance. Not to retain possession of the territory promised to Abraham, Isaac and

Jacob and their seed, but to approve a form of human relationships needed so long as the Kingdom of God is in the midst of earthly circumstances, Mosaic laws were continued in authority.

What Jesus brought to humanity is the "far view" of perfect ethical relations. He who can with faith in Christ pray, "Thy will be done on earth as it is in heaven," has attained a relationship to God that Moses and the prophets had not attained in their pronouncements. It is this mystical, spiritual, ever widening vision of the divine will and purpose that makes a devout believer in God realize the immeasurable advance of opportunity indicated by Jesus, when he stated: "Repent ye: the kingdom of God is at hand," and when the Church assumes the task of spreading this proclamation, it should take care to avoid substitutes. Any person that deems an external society, secret or open, legal or persecuted, local or ecumenical, the equivalent of the Kingdom of God has need to read again his New Testament. He has not grasped its major revelation.

THANKSGIVING PROCLAMATION

BEFORE GIVING ATTENTION to the content of the document making Thursday, November 25, a national holiday, we have the boldness to offer its writer two items of advice. First, the President of the United States should indicate to the editors of the nation's journals that a proclamation by him directing the people to gather in their places of worship to give thanks to Almighty God merits a verbatim statement and a first-page position. It has intrinsic importance superior to reports of crime, politics, diplomacy, society misdemeanors and football games. Second, the proclamation should be issued about thirty days before the last Thursday in November and copies of it should be sent to church journals. These are all issued weekly, and copy for most of them must be received ten days in advance of the date of publication in order to be used. The Church will commend the message to the nation's preachers and these will give it personal announcement to the people and enlist their prayers for the nation's welfare.

By way of justifying this message to Mr. Roosevelt we add that the church folk are not only a large proportion of the country's active citizenry, but they are also patriotic enough to make their nation's welfare a subject of prayer to God, and their ideals of duty to their country merit recognition by the resident in the White House. They can be reached through the church press.

1937's message offers three reasons for a public expression of gratitude to God; namely, beautiful crops, peace, and good will toward sister nations. Each of these is a fact. The fields have produced bountifully; for some agricultural commodities, the yields of the recent months have surpassed all previous harvests. Peace prevails among us. Indeed, we have been exhibiting a will to avoid war that is the antipode of the attitudes of the past. To this policy, by the way, church people and church pastors have been contributors and leaders. If we get into a conflict, the church cannot be blamed,—honestly.

What makes the irenic attitude of the United States worthy of praise, is the fact that it is the voluntary conclusion of the people. The diplomacy practised by the representatives of Uncle Sam in foreign countries has been definitely directed toward the development of what Mr. Roosevelt calls good neighborliness for some of America's neighbors. We are not guaranteed against the recurrence of war, but unless the condition of public sentiment is completely changed from its support of "defense only," resort to war outside American soil will not be permitted to happen.

Such being the reasons for national thanksgiving, it is not easy for any citizen to explain failure to go to his place of worship tomorrow and sincerely thank God for what he has and for what he lacks.

ACROSS THE DESK

REPORTERS GET THEIR share of blame for inaccuracies of vision and hearing, sometimes unjustly and generally in pursuit of duty. But occasionally an error indicates gross ignorance of the situation being reported. The language of Christian worship and of ecclesiastical deliberations contains words strange to the expert on finance, art or sports.

For example, the story is now current in America that at the Edinburgh Conference on Christian Life and Work, which was so serious in its objectives, a stenotype operator's notes were transcribed to read as follows:

"The first evening that the Conference was called to order the Archbishop of Canterbury was in the chair. He called on that great audience of over 700 delegates, representing forty-five different countries of the world, to sing as their opening hymn, 'I Am a Festive Bird.'"

Alas for Ein feste Burg!

An Article "By Request"

THE EXTENDED ARTICLE in this issue by Robbin Wolf, Esq., has an incident back of it which we are happy to relate. On Sunday morning, May 2, of this year, we were in Pittsburgh, Pa., with an engagement to participate in worship with the congregation of which the beloved Dr. Turkle was the pastor and Mr. Wolf took us to the church in his car. En route he told of meeting Dr. Turkle some three decades earlier and of having become connected with the congregation and through it with parish, synodical and general church enterprises. We very promptly realized the deep impression made upon Mr. Wolf by those connections. We knew also that positions of responsibility to which the church had called him bore witness to solemn obligations accepted and met by him.

When a few months later Dr. Turkle was called to the Church Triumphant, this morning conversation with a grateful parishioner came vividly to our memory. Generally brother ministers are called upon to pay tribute to the work of our pastors. Of these many could have written of their friend and co-worker in Pittsburgh. But we earnestly requested Mr. Wolf to write and the article in this issue under the title "My Pastor" is the result. It is descriptive of an actual relationship, but also of the ideal reciprocity of interest, co-operation, and influence at which the pastors and parishioners of Lutheran congregations should all earnestly aim.

The Values of Lay Co-operation

Christian faith is individual: it must be known and cherished by its possessor, and if he gives himself time to meditate upon the Word of revelation in connection with his daily living, he can have that personal assurance that Paul had in mind when he wrote to Timothy, "For I *know* whom I have believed." Paul used the Greek term for "I know" that was used to distinguish knowledge gained through experience. It could be expanded into the sentence, "I know by having seen." No person needs to lack that which individualizes to himself his religious loyalty to Christ and his direct communion with Him.

But there is the sphere of co-operative relationships to our Lord: it is the domain to which entrance is made by connection with the Church. The term "corporate" is frequently employed by careful writers and speakers when they mean a group of believers rather than the individual. Among us Lutherans three "corporate" agencies of service exist, namely, the congregation, the synod, and the United Lutheran Church. The three are in close relationships to each other but they do not overlap. They have one characteristic that must be kept in mind. It is this: each individual believer is at the same time a part of each of the

three combinations mentioned, yet if he knows the technique of fellowship in Christ, he never loses sight of the interests of his congregation, his synod and the United Lutheran Church. None of these is lost by absorption or otherwise in either of the other two, provided each of the three is properly understood and supported by the individual believer.

The difficulty with a great percentage of the church's members is their failure to connect with the trio of organizations and thus enjoy the full scope of discipleship. The citizen of the Kingdom of God is potentially a four-dimension personality. He is individually, congregationally, synodically and generally connected and capable. But unless the believer is willing to go along with others, he is one dimensional or perhaps two when he should be four.

A fully developed, fully functioning clergyman is a four-dimension man,—if possible. But his capacity is often severely lessened by his fellow Christians. The laity of our Church would generate more great men in our pastorates if more of them would choose the whole church instead of choosing to be only a millionth part of it.

The Formula for Successful Democracy

THE CELEBRATION of the one hundred fiftieth anniversary of the drafting of the Constitution of the United States involved us in reading a history of the convention of 1787, plus an analysis of the conditions in the thirteen states that declared their independence of Great Britain and fought a successful defense of that action between 1775 and 1783. Two major observations resulted from that reading.

The first was derived from the data recorded concerning the state of the young nation from 1783 when the last British soldiers left New York until 1787 when the delegates to amend the articles of confederation met in Independence Hall, Philadelphia. It was the conviction of these men that a better system of government must be devised or the victory of the patriot armies would be an empty one. About every fault that any form of government could encounter was met by the congresses of 1784-1788 when the Articles of Confederation were succeeded by the present Constitution. If ever the weakness of a central government was thoroughly demonstrated by failure in functioning, the experience of the American people in the years immediately following the Revolution was such a demonstration. The fact that the leaders of that day could handle constructively the conditions they discerned is proof that the right sort of wisdom can come from bitter experiences and that failure of government does not lead inevitably to the acceptance of dictatorships.

But the basic principle that most deeply impressed us was that which defined the relationships of the citizens to the federal and the state (commonwealth) governments. After full consideration had been given to all the problems due to differences in the size, position, traditions and population of the thirteen states, a charter was agreed upon by which the central government could go unimpeded to the people on matters common to the federal government, while the states could have equally direct and independent access to those within each commonwealth's boundaries on matters of state concern. It was this accurate charting and balancing of privileges and the direct contact of both federal and state governments with the voters that enabled the Union to survive without absorbing the prerogatives of the several states and that made the states favorable to the central authority.

The other distinctive quality was the recognition of the civil and religious powers as essential but with different jurisdictions. On this subject we shall have some comments to make in a later issue.

THE HOME CIRCLE

By MRS. W. L. HUNTON

ADVENT—COMING

"AND, THAT KNOWING THE TIME,
THAT NOW IT IS HIGH TIME TO
AWAKE OUT OF SLEEP; FOR NOW
IS OUR SALVATION NEARER THAN
WHEN WE BELIEVED."

The holy Advent season is upon us. With joy we hail it, and its beautiful lessons of the coming of a Saviour.

*Loud rings the warning voice around,
And earth's dark places hear the sound;
Away, false dreams; vain shadows, fly;
Lo! Christ, the Dayspring, shines on high.*

*Now let th' enfeebled soul arise,
That in the dust all wounded lies;
To banish sin and heal distress
Comes forth the Sun of righteousness.*

*The Lamb is sent to earth below
To free us from the debt we owe;
To seek His mercy let us all
With prayers and tears before Him fall;*

*That when again He shall appear,
And all the world is wrapped in fear,
He may not then our sins requite,
But shield us with His love and might.*

*To God the Father, God the Son,
And God the Spirit, Three in One,
Praise, honour, might, and glory be,
From age to age eternally. —Unknown.*

JOHN GREENFIELD'S THANKSGIVING

By Frances McKinnon Morton

(Concluded from last week)

THE YEAR had held a season of long drought and John had struggled hard with all of his crops, so hard, indeed, that he felt in them all the joy of a conqueror of circumstance since he had almost forced the things to stay alive and grow for him. Now to give up the spoils of his long battle with nature was doubly hard for him, hurting as it did his will and his pride as well as his providential love for his mother.

Now the days passed slowly and restlessly for him in his enforced idleness, but his little mother insisted on his taking up some of his neglected studies while he lay in bed, and the pleasant stimulus of mental exercise did help him, whether he realized it or not.

It could not lift the cloud of anxiety from his mind, though, for he was constantly worrying and wondering about how the little hoard of money was going to hold out at all, and why it was holding out so well, and why the mortgage on the horses was not foreclosed, and why the little bit of wood that he remembered as being in the woodshed was holding out so well. He said little about it all, however, and if he wondered at the cause of the wise smile that lingered about his mother's sweet mouth, he did not ask questions.

He feared that he understood it all only too well and that his mother was sitting

up nights sewing for the neighbors. Most of them were honest and thrifty foreigners, well able to pay for what work they wanted done. John knew that his mother, with her skillful needle and her excellent taste, would be sure to please them. But also he knew how frail she was and what the doctors in the city had told him before they came, about taking care of her and seeing that she had fresh air and good food and plenty of rest.

Naturally, then, with his great love for her, he rebelled at the thought of having her toiling night and day to keep up the little place and earn their living at the same time.

"Maybe you had better sell the horses back to the man who holds the mortgage, Mother!" he said to her one day. "They'll eat their heads off standing up there idle. If you don't sell them to him soon you can't sell them at all, for the mortgage will be due and then they will be his anyway and everybody says that he is a hard man and will have his own."

"I have hired the horses out to work for their keep," his mother answered, and he wondered at her shrewd good sense in having thought of it first; though as the days went by her good judgment and her peace and composure were a constant puzzle to him.

Indian summer passed and Thanksgiving came at last, though John's heart was so sore that he would not even mention the coming of the day. His mother had been to see the doctor and had heard from him that John might walk about a little on crutches by Thanksgiving Day; so in spite of the fact that he told himself they had nothing to be thankful for he was looking forward with some sense of pleasure to the day.

"I'll be glad to see the old farm again," he said in his thoughts, "but then I dread it, too, for I've been on the other side of the house for so long that I haven't seen the crops going to waste and now I dread to look at them."

John thought that he would not sleep the night before, but youth and health had their way with him and he slept so soundly that it was bright daylight when he was awakened by the sound of moving wheels, hushed voices and the crunch-crunch of horse's hoofs.

"Why, I must have been asleep," he said half aloud, "and I wonder who that can be?"

But he didn't ask when his mother came in with his breakfast, for he had a good deal of stubborn pride in his nature and he thought if she wanted him to know she would tell him.

"Maybe," he thought, bitterly, "it's that fellow come for the horses, or maybe even she has had to mortgage the farm, though goodness knows I hope not. I'll not say anything, however, for I know she has done the best she could," he added, bravely.

His bitter thoughts were again and again disturbed by moving wheels and crunching hoofs and muffled voices until even his

pride, strong as that was, could not hold out against his natural curiosity.

So when he was fully dressed and had hobbled to the front veranda on his crutches, "Who are all the people, Mother?" was his first question. "Is it a picnic?"

"Well, it is a sort of picnic," answered his mother, "for I invited the neighbors all to come here and have dinner with us and then join in a Thanksgiving service to help us thank God for your recovery and for all His other blessings to us."

"You invited these people?" exploded John, with an unbelieving stare. "You asked them to come here when we had hardly enough to eat ourselves?"

"But we have plenty now," his mother answered, gently, "and that is part of the Thanksgiving. I hope you'll forgive me, John, that I have kept it as a surprise for you. It began just a few days after you were hurt, as soon as the neighbors found it out. One after another began coming in with small gifts and offers of services—one after another claiming the hire of the horses and taking turns to bring up winter wood for me. Then I wonder that you did not hear them at night, for the poor things were so busy with their own harvesting that they had to come at night to cut our hay. I have always believed that our neighbors were kind, if we could only get acquainted with them, and it seemed that your accident just set their torch of kindness aflame."

"Maybe it was my accident," said John, softly, "and maybe it was your faith and your own loving nature. I suppose I must have half heard them harvesting the hay, because one night I dreamed that I was well and was cutting hay and that you brought me hot coffee and doughnuts."

"You must have smelled the coffee," laughed his mother, "for that is just what I did fix for the hungry men that night. I found when I talked to them that they had thought us a little cold and hard in our independence and then, as most of them are foreigners with different social customs from ours, they had been waiting for us to make the first move of friendliness. But as soon as we needed help, and they knew it, their warm hearts were touched through and through with kindness, and while you have lain in bed your crops have been harvested as carefully as their own; so you see why I have asked them for a Thanksgiving service."

"I see," said John with a little catch in his voice, "and I am quite ready for a Thanksgiving service, for I am conquered with kindness."

"And you will let me say, 'The Lord will provide,' after this, won't you, John?" she asked with a wise smile, "for sometimes the way the Lord provides is to provide good neighbors."

"The Lord has already provided bountifully for any boy when He has provided him with a good mother like mine," said John, reverently, as he stepped out on his crutches to welcome the first of the visitors to come in.—Our Young People.

A THANKSGIVING PRESENT

By Enid S. Smith

"OH, WHAT a fine red wagon you have!" said little Joe White, peeking through the alley fence.

"Yes," replied Howard, "and when I get my pet goat here harnessed up, two or three of us can have a lovely ride."

"Wish I were lucky like you children, with your goat and fine wagon and all," said Joe, as he moved away from the fence and walked down the alley to his own little tumble-down house.

"Kind of too bad about Joe White," remarked Howard that night after mother had finished the bedtime story. "He hasn't anything to play with—no wagon, no goat, or anything; and I don't suppose he'll have any Thanksgiving dinner either, his ma is too poor to buy anything good."

"We're going to have a good goose for our Thanksgiving dinner," said Thelma. "Yes, and pumpkin pie, and candies, and nuts, and all sorts of good things."

"I wish Joe could have as good a dinner," answered Howard. "When I don't like anything at the table, and feel like fussing about it, I always think how glad Joe would be to have it. He looks like he felt hungry all the time. I wish we could give him something on Thanksgiving Day to make him happy."

"I'll help you fix up a little Thanksgiving present for Joe and his mother," said Howard's mother, "but you must think out what you want to do. I think you'll really enjoy your own dinner better if you know you are sharing it with somebody else who really needs it."

"I've got an idea already!" exclaimed Howard suddenly. "Joe wants a red wagon just dreadfully. He's always talking about mine. I have a box out in the barn and some wheels. I believe I can make him one. Wendell, of course, will want to help, and Thelma can paint it red with some of pa's paint he had for the fireplace. She's the artist of the family."

"I'll do it all nice," agreed Thelma. "Then we can harness goatie up and take the wagon to Joe Thanksgiving Day."

"But we'll want to put something in the wagon," suggested mother. "What shall it be, something for Thanksgiving dinner?"

"I'll give 'em one of my bunnies," said little Wendell.

"I'll give them one of the pumpkins I raised," said Howard; "yes, and some potatoes, squashes, and onions out of my garden."

"And I'll give them my share of candy, nuts, and fruit," added Thelma.

"That will be fine," said mother. "I'll add a mince pie, a new loaf of bread, and some other little things. I'm sure we'll enjoy our own good dinner better for sharing it with our needy neighbors."

Early Thanksgiving morning the children loaded the new cart with good things, then harnessed the goat to it, and made their way to Joe's house.

"Whew!" cried Joe as the children came up the walk. "What a lovely new wagon! You're a lucky boy, Howard."

"We made that for you," said Thelma. "Yes, and we've all brought you a Thanksgiving present. We've had the greatest fun getting it ready for you and your mother."

"The wagon and all that's inside is yours," said Howard, smiling.

"Whew! It's a Thanksgiving Day present, is it?" asked Joe, surprised. "Oh, you're all so kind." Then he called excitedly, "Mother, come and see the lovely present, and it's all for us!"

—Our Little Ones.

A THANKFUL SPIRIT

WE THANK THEE, O Father, for all that is bright—

The gleam of the day and the stars of the night;

The flowers of our youth and the fruits of our prime,

And blessings that march down the pathway of time.

We thank Thee, O Father, for all that is drear—

The sob of the tempest, the flow of the tear;

For never in blindness, and never in vain, Thy mercy permitted a sorrow or pain.

We thank Thee, O Father, for song and for feast—

The harvest that glowed, and the wealth that increased;

For never a blessing encompassed earth's child

But Thou in Thy mercy looked downward and smiled.

We thank Thee, O Father of all, for the power

Of aiding each other in life's darkest hour; The generous heart, and the bountiful hand,

And all the soul help that sad souls understand.

We thank Thee, O Father, for days yet to be—

For hopes that our future will call us to Thee;

That all our eternity forms through Thy love,

One Thanksgiving Day in the mansions above.

—Will Carleton.

LIVE WIRES

By Beatrice M. Parker

"DANGER—Keep Away, Live Wires"

THAT IS A SIGN that I read a short time ago. It was placed on a steel tower that supported the wires of a high-tension electric power company.

"You cannot fool with those wires without getting into trouble," was the remark a man near me made, and he was right.

Are you a live wire in your community? You should be and you should not brook interference of any kind when you are at work. The person who tries to distract your attention from your work is like the one who fools with a revolver and says, "I didn't know it was loaded," when it goes off and hurts someone. He causes lots of trouble and should be kept his distance.

Every power company has linemen who try to prevent loss of current by keeping

the wires in order. When a wire becomes grounded a great deal of electricity is wasted. This means a direct loss to the company, for the producing station has to do just so much extra work to make up that loss. So it is when you allow yourself to waste a few minutes now and then. You become a ground wire and somewhere extra work must be done to make up that lost time.

Be a true live wire if you aspire to be anything at all. Insulate all points of contact so that you can give your full time and energy to your work. By your attitude show that you, too, have a sign which reads, "Live Wire—Keep Away," and pretty soon you will advance and be put in the "high tension" class where you will receive the highest possible reward for your services.—Our Young People.

HOW TO ROAST YOUR TURKEY

"NEVER ROAST a turkey fast. Many turkeys of fine quality have been turned into a dry, stringy turkey by roasting it in too hot an oven. The most satisfactory way to roast a turkey is to put the stuffed turkey in an uncovered pan and place in a hot oven for fifteen or twenty minutes or until it is a light chestnut brown color. Then put cover over turkey and let roast in a lower temperature oven until tender. When you put cover on pan the turkey will be self basted, although you can baste again when turning the turkey in the roasting pan."

PETRIFIED FOREST

By Glenn Yerk Williamson

DURING WHAT scientists term the Triassic period, approximately 200,000,000 years ago, something happened in Arizona that has given us the far-famed petrified forest, a forest in reality consisting of three distinct forests. The region can be described as "an eroded deposit of petrified drift-logs, or the buried, petrified, and resurrected remains of a forest that grew millions of years ago." You see fragments of tree-trunks lying in wild confusion. All of these have been changed by the process of petrification to agate and carnelian (silica), onyx, and jasper. The geologic importance of the "happening" back in remote ages can more fully be appreciated when we stop to reflect that the petrified forests of Arizona extend over an area of more than one hundred square miles.—Sel.

UNWELCOME VISITORS

WORRY IS THE CHILD of Care—

They are an unpleasant pair,
Artists both of cruel design,
Sculptors, merciless of line;
Creeping into cheerful places,
Etching wrinkles on our faces,
Painting shadows under eyes,
Molding features into guise
Disagreeable. Their delight
Turning brown hair into white;
Worry is the child of Care—
They're a most unpleasant pair!

—Ray. H. Gross.

A FRUITFUL CHRISTIAN

Jesus Lays Down Rules for Christian Faithfulness

By D. BURT SMITH

John 15: 1-16. The Sunday School Lesson for November 28

VERY SOON Jesus would leave His disciples. As His followers, they would become faithful or unfaithful, fruitful or unfruitful, Christians. His work for the world was to be turned over to them. He would be represented by them. He had planned no other way. So it was vital that they be fruitful Christians. Unless they were fruitful, all His work would come to nothing. It was with intensive seriousness that Jesus laid down the rules for Christian fruitfulness. They must not be left in doubt as to their manner of life. He must speak so plainly, so simply, so interestingly that none could say he did not know the way to be a fruitful Christian.

Maybe they were still in the upper room where occurred the foot-washing, the exposure of Judas as traitor, and the institution of the Lord's Supper. It may have been while they were on the way to Gethsemane. What suggested the allegory of the Vine and the Branches may be surmised. No matter about the when or where or why of the allegory, it is a direct, simple, yet profound, declaration of Jesus. The disciples' acquaintance with vineyards and grape-growing gave deep but clear meaning to the allegory, especially when Jesus followed it up with interpretation and application. For us there is timeliness to this now familiar allegory. Since childhood we have heard it read as a "lesson" in meetings and have studied it in Sunday school. Gradually something of its practical meaning has been grasped by us.

Allegory

In two short verses Jesus told the relation between Himself and the Father, and between His disciples and Himself. He was the genuine, perfect, ideal vine, constantly under the care and oversight of His Father. He sent forth branches whose life came from Him, and whose purpose was to be fruitful. All branches had the same source of fruit-bearing power and the same helpful environment, and yet some bore fruit while others were fruitless. The blame or credit is traced to the branch itself. No excuse for fruitlessness could be given. The vine could not afford to waste its strength on fruitless branches. The curse of fruitlessness became more intense, ending in the fire that consumed the severed, withered, dried, fruitless branch. But the fruitful branch was watched to keep it clean from anything that hindered fruitbearing. Its good record suggested that it could do better. Its goal was still more fruit. No branch could have a perfect record. It was being constantly looked after so that it might produce still more fruit.

Hearing these words of Jesus, the disciples knew what was expected of them: To realize their dependence on Him, to keep in constant, unbroken contact with Him, to seek to be cleansed and kept clean by Him, to seek to be fruitful branches for Him. These were unchangeable expecta-

tions. Passing centuries have not found this allegory untrue or inadequate. Today it is fresh and new for each of us who would be a fruitful Christian. We need to know always that we are but branches, depending on the Vine.

Application

Directly Jesus turned the allegory to His disciples, applying its many terms to their daily Christian life,—they should be fruitful, for He had kept them clean and, by teaching and example, had shown the way to fruitfulness. It was a paradox for Him to require abiding in Him, when He had just emphasized His going away from them. So here was a hard demand. If He departed, how could the branch-in-vine relation be maintained? Through His Word could this be possible? Their minds and hearts could retain His word. Thus would He be in them and they in Him.

Warning was needed and given lest any should come to feel self-sufficient, to presume to bear fruit without the power of Christ. Such boasting could not be tolerated; it would be groundless. A branch like that would be ludicrous; so is a Christian who denies dependence on Christ. To such a man is the fate of a fruitless branch: there is no other course than to throw him out. The fact is, a believer who ceases to believe soon loses the life that comes from Christ and becomes a withered, dried-up, fruitless one, of no worth and doomed to be destroyed. But true disciples seek no glory for self. They serve God, and seek glory for Him. They devote themselves fully to glorifying God. Whatever they achieve they give God credit for it. They make no claim but that He has wrought through them. The fruit they bear is not for them, but for Him. They know that the promise of Jesus about the answer to prayer is true and is always fulfilled. So the Christian as a branch of Christ, the Vine, has every-

THINK OF THESE

LIFE IS WELL INVESTED when it is fruitful for Christ.

Not our profession but our fruit proves our worth.

Being a church member does not guarantee a fruitful life.

Until a branch has done its best it can still do better.

A Christian's life is the source of the judgment passed on him.

DAILY BIBLE READINGS

November 22-28

M. Christian Fruit-Bearing. John 15: 1-16.
T. Fruit-Bearing Christians. Luke 8: 9-15.
W. The Fruit God Expects. Matt. 7: 15-23.
Th. A Disappointing Yield. Isa. 5: 1-7.
F. The Fruit of Righteousness. James 3: 13-18.
Sat. The Secret of Fruit-Bearing. John 12: 20-26.
S. The Fruit of the Spirit. Gal. 5: 15-25.

thing in his favor, if he takes Christ at His word and adheres to the rules for Christian fruitfulness.

Assurance

No doubt could be raised concerning this wonderful promise of Jesus. Back of it was love—the love that bound Jesus and His Father, and that held Jesus and His disciples. This love was the guiding principle of Jesus in His mission, the bond that must not be severed; it must hold them to Him and to their fruitfulness for Him. It would all be possible through keeping His commandments. They would obey if they loved; if they obeyed, they would love. Obedience and love go together; they are inseparable. But this binding love was to go beyond relation between them and Jesus; it was to unite them to one another and show itself in willingness to serve unto sacrifice. The bond that tied them to Jesus and to one another was a sound, unbreakable one, as long as they lived up to His purpose for them as His chosen ones. He had appointed them to a certain place and service. He called it being fruitful. He assured them of the permanency of their fruit, if produced as He directed and in reliance on the Father Whom they could always reach in prayer. Fullest assurance was theirs that prayers would be answered—if they prayed in His name.

AN ADVENT MESSAGE

By Harry Hodges

"When my father and my mother forsake me, then the Lord will take me up."
Psalm 27: 10.

A FEW DAYS AGO there came to the Board of Ministerial Pensions and Relief a letter from the president of one of the constituent synods of the United Lutheran Church which read:

"The Rev. — and his wife were killed in an automobile accident. There are two children left, one fourteen years of age, and the other eighteen months."

Later the president of the conference wrote:

"The estate is not sufficient to care for these children. What is to become of them?"

The Board replied that it would add them to its family of 152 other children whose parents had forsaken them in death and had become wards of the Church. The sad part was that it could offer but \$50 per year, thirteen cents per day. Why could the Board not pay more? Because the Church has lessened its apportionment payments by \$60,000 per year.

In addition to the children hereinbefore mentioned, the Board's family consists of 327 retired ministers, 54 disabled ministers, 593 widows and six missionaries. To the ministers and missionaries it pays \$300 per year, 83 cents per day. To the widows it pays \$200 per year, 54 cents per day. And to do this it operates at a deficit. Its family budget is \$247,000 per year.

Perhaps your schools or your class would care to adopt one of these children at \$50 per year, thus helping to fulfill the statement which leads this article. A Christmas gift would also help.

The Young People

By AMOS JOHN TRAVER, D.D., Frederick, Md.

PEACE MOVEMENTS

ROMANS 12: 18-21

THE CHURCH must be concerned with the war against war. Unless the end justifies the means, war is unchristian. *It is born of hatred and greed; it is fostered by lies so subtle that whole peoples are deceived; it is conducted by methods of barbarous cruelty; it wastes goods and human lives with fearful prodigality; it fails to accomplish its accepted purposes, unless it be at the cost of vastly greater problems for which it is responsible; it divides races and nations, denying the essential unity and equality of the human family; it does not even develop chivalry and good sportsmanship under modern methods of mass destruction; it refutes everything the Name of Jesus symbolizes.* War is as surely a national sin as hatred and murder are personal sins. Therefore no church can stand calmly and silently by while war is brewing.

One of the most beautiful and significant titles for our Lord was *Prince of Peace*. We rightly relate this peace which He brings to the inner life. Next week we will discuss "Inner Peace." But we have no right to confine the lordship of Christ to the soul of man without regard to the relationships between men. It is the business of Christianity to correct the relationships between men. The definition of Jesus for the word neighbor is found in the parable of the Good Samaritan. Here racial and creedal divisions are purposely denied as barriers to good neighborliness. What is true of these actors in the parable is also as true of nations. Nations can no more legitimately try to get the best of each other by force than can men. The very same principles that Jesus offers for the bringing of peace to the troubled heart will also apply to international relations. For the church to say that Jesus Christ has no message for a warring world is to write *Prince of Peace* in very small letters. *No matter how difficult the way may seem for the church, her influence must be definitely on the side of peace.*

Machinery Not Enough

It is not enough to show the futility of war and to estimate its cost in lives and dollars. In other words, *education is not enough.* Our topic has in mind the listing of some of the movements for peace now at work in America. Before we consider them we must be sure that we understand their limitations. They seek to educate America on the subject of peace and war.

These movements have no difficulty in showing that war leads to the strangulation of trade and the depression of living standards. The economic waste of war is so clearly proved that there can be no argument for war on the grounds of economic welfare. Modern methods of war do not cultivate the beautiful and true in the character of men. *There are no non-combatants in twentieth century warfare.* Blockades provide for the slow starvation

of women and children. Long-range bombardments, air raids and chemical warfare kill without discrimination as to age and helplessness. All the catalogue of the legalized crimes of war can convince our minds and bring fear to our hearts, but *there will be no passion for peace until the religious significance of war is understood.*

If "God so loved the world" then the Christian must love the world. If God is "Our Father" then we have a relationship to every child in the Father's family. Even those children who do not know their Father, because they do not know Jesus Christ, or who deny their relationship to their Father, because they deny Jesus Christ,—are still our brothers and sisters. War is a complete denial of this relationship. Peace demands that love rule our hearts and no movements for world peace will ever succeed until religion is recognized as basic. The tragic disappointment of the world at the failure of the League of Nations, the World Court and other ventures in international idealism, indicates the weakness of any purely mechanical scheme for peace. The missionary who carries the message of universal love to the peoples of the world does more for world peace than the greatest diplomat or statesman.

Mechanics Important

On the other hand we must not despise efforts for organizing the world for peace. Indeed we should support them. Just as in the government of our own cities or states or nations Christian people should not stand aloof from political life, but should concern themselves with securing just and clean governments, so in international affairs Christian people should support every effort to secure just relationships between nations. They should belong to Peace Movements and Organizations with whose purposes and methods they agree, contribute to their support and seek to direct their methods and policies in safe and sane channels.

The Pink Label

To call names is a low political trick that, strange to say, still fools far too many of the people. Communist, Nazi, economic royalist, Tory, and the like are too often applied in lieu of argument. It is such a childish business. If we remember our quarrels as children we may well laugh at the way they degenerated into name-calling contests. Bigger children, running for office, or promoting some cause, good or bad, are still shouting names at each other. Whenever we hear names called we have a right to question the *intelligence* or the *sincerity* of the "caller."

So in the matter of the lover of peace! Because he believes in nations living like good neighbors he is labeled a red or a pink or a communist. Atheistic communism is a menace to Christian civilization! So is Naziism! So are huge armaments! So are advocates of racial superiority! So are those who insist that the end justifies the

means and that a war such as is waged in China is justified in order to save the world from communism! Let us not be afraid of those who call us names when we insist that war is sin and when we dedicate ourselves to the task of ridding the world of this sin against divine Fatherhood and human brotherhood.

Organizations for Peace

There are nearly forty organizations at work in America for World Peace. Under the leadership of Admiral Richard E. Byrd, a No-Foreign-War Crusade was begun in April of this year, in which all these existing organizations for peace co-operated. Among the leaders in this Emergency Peace Campaign is our own Dr. Paul Scherer. We list below a few of the organizations which may be of interest to our Lutheran young people. Addresses can be secured through Emergency Peace Campaign Headquarters, 20 South 12th St., Philadelphia, Pa.

American Association of University Women
Church Peace Union
Committee on Militarism in Education
Council of Women for Home Missions
Department of International Justice and Good Will, Federal Council of Churches
Foreign Missions Conference
Foreign Policy Association
National Committee on the Cause and Cure of War
National Council of Federated Church Women
National Council for the Prevention of War
National Student Federation
Women's International League for Peace
World Peaceways

In the United Lutheran Church the Committee on Moral and Social Welfare includes the problem of war in its study. The Rev. C. B. Foelsch, D.D., of Sunbury, Pa., is the chairman.

No Foreign Wars

At the present time the efforts of the various peace movements in America are directed against participation in any war on foreign territory. Such a movement allows for the combining of forces by the out-and-out pacifist who forswears war altogether and the peace-lover who makes the exception of defensive wars, on the territory of the homeland.

The solution to the war problem is not so simple as some would make it, nor is it as impossible as others would insist. We are not living in a Christian world. We find it a tremendous test to our faith when we try to live as Jesus would in our homes, in our business, in our social life, even in our church life. Some men say that you cannot succeed in business unless you deny the principles for which Jesus lived and died. *We cannot admit that unless we admit that Jesus has no message for our day.*

* * * *

TOPIC DATE, December 5. Theme for the month, "Peace on Earth."

EXCAVATED EVIDENCES

(Continued from page 3)

practical understanding of the Bible. Life situations, then and now, have much in common. True, the characters and the scenes may change, and they do change. But the deepest needs of the human heart are ever the same. We cannot get away from certain common elements in religion, —from God's love to us, and from our response to that love in terms of a religious and ethical faith, expressing itself on the part of the repentant and forgiven sinner, now as humble worship and a sincere prayer life, now as loving service to God and man, with a common organizing center in a fellowship of believers.

Ur Excavations 1923-1929

From 1923, for seven winters in succession, Ur has been excavated by a joint expedition of the British Museum and the Museum of the University of Pennsylvania under the direction of C. L. Wooley. The city of Abraham now comes to light as a center of influence long before the flood, traces of which were discovered in 1929.

After digging through successive layers at Ur, an eight-foot bed of water-laid clay was found between the earliest Sumerian occupation and a later stage of civilization. Similar evidence in Babylonia has been disclosed by Langdon at Kish, near Babylon, and by Koldewey at Tell Fara.

Obviously the Biblical Deluge (Genesis 6) is not a literary fiction. The flood stories of Mesopotamia and of other countries are based on a real event. Different versions of the flood have been circulating among the Hurrians and the Hittites, as well as in India, Greece, Wales, Iceland, Lithuania, Burma, Malay, New Guinea, Malan-Asia, Australia, and America.

Remarkable treasures were uncovered in the royal tombs (3500-3200 B. C.) of Ur, which are regarded by some as the richest in wealth and art ever found. We name only a few of them: daggers of gold decorated with precious stones, gold and copper helmets, plain and fluted gold and silver cups and tumblers, bowls of gold, silver and copper, a silver chalice, a gold lamp, golden head-dress, magnificent necklaces and other jewelry, alabaster vases, the golden statue of a ram standing on its hind legs, a model silver boat two feet long, mosaic harps capped and fitted with gold, an inlaid gaming board, the mosaic "standard" of Ur depicting scenes of peace and war, a golden saw, copper weapons and utensils, arrow heads of chipped flint, clay pottery, etc.

But with all these vestiges of culture, there is the shocking spectacle, among the Sumerians, of a belief in a future life which demands that when the king or queen dies, members of the royal

bodyguard as well as servants and maids of honor must attend their royal master or mistress in the next world, since life beyond is for the most part only a replica of our own material existence. This, of course, means voluntary or involuntary death in all such cases.

Megiddo Excavations

Since 1925 the Oriental Institute of Chicago has been conducting excavations at Megiddo under the direction of C. S. Fisher (1925), P. L. Guy (1927-1935), and Gordon Loud (1935-). Fisher's "Excavation of Armageddon," published in 1929, is not so much a summary of technical results as an introduction to scientific methods of excavating and registering what has been found.

Thus we learn from an archaeologist who was among the first in Palestine to develop a correct archaeological method that a successful excavation includes the selection of a suitable site, patient negotiations with the owners, a government permit, organizing a personnel of technical experts and experienced workers, living quarters for the staff, a safe place for the storage of antiquities and field records, carefully removing one layer of the mound after another, beginning with the top-most or latest in date and gradually working downward to the lowest and the oldest levels; recording, drawing and photographing the finds; cleaning, classifying and dating the pottery; interpreting and publishing the results; all of which presupposes a sufficiency of funds that the project may be carried to a successful issue.

Megiddo, the Armageddon of Biblical days, where many decisive battles have been fought, is situated in the plain of Esdraelon (Jezreel), at the foot of the east end of and commanding the pass through the Carmel ridge which separates the plains of Sharon and Esdraelon. During the last ten years the upper layers on the mound, dating from 350 B. C. to the 10 C. B. C., have been completely removed and recorded. The archaeological history of the site from the upper Persian and Babylonian layers down to the time of Solomon can now be reconstructed and visualized.

Stables of Solomon

About 950 B. C., Solomon fortified and garrisoned the stronghold, along with Hazor, Gezer, Beth-Horon, Baalath and Tamar. According to I Kings 9: 15-19 and II Chronicles 8: 1-10, granaries were built in these cities for government purposes, together with arsenals or huge garages for chariots, and stables for the horses of charioteers and cavalymen. The Solomonic level at Megiddo, in what is known as stratum IV, is a visual representation of Solomon's building activities in the northeastern part of the town. The Solomonic stables, discovered in 1927-1928, accommodated over 500 horses. Rows of stone pillars alternating with mangers, also of stone, served partly to support the flat roofs; partly to separate the horses from one another; and partly as hitching posts, to which, as holes drilled in them show, the halters were attached (P. L. Guy, "New Light from Armageddon," 1931, pages 37-40). Horses not needed for the army were sold for a profit to outsiders (II Chron. 1: 14-17). In the fifth year of Rehoboam, Sheshonk, the Egyptian pharaoh, destroyed some of the Israelite buildings and occupied the city for a time.

Another interesting find is that of a long-spouted jug, roughly contemporaneous with the time of King David, with the picture of a man playing on a harp of four strings. It was a portable harp like the Biblical harp or psaltery used in the musical services of the Temple.

Soundings made in the lower levels, during the 1935-1936 campaign, penetrated to the level of a temple of the eleventh century B. C., disclosing a stone-horned altar, offering stands and objects signifying other cults.

In a tomb of the fifteenth century B. C., much wealth was displayed on the skeletal remains of a lady, wearing costly jewelry of gold, silver and precious stones. Hidden away in a layer of about the sixteenth century B. C. was a princely hoard of golden bowls, a perfect pair of little golden heads with disc crowns, cylinder seals, an electrum (gold and silver) ring with scarab setting, gold headbands, thin chains of pure gold, and exquisite cosmetic jars.

At the base of the site there is a layer of

twelve to fifteen feet, dating from 2000-4000 B. C. Living at first in caves and small shelters, the inhabitants ultimately erected well-built homes and enriched their pottery with geometric designs and animal figures. Though metal implements are conspicuous by their absence, much was accomplished with the use of flint and bone tools and weapons. The population ceased to exist about 2000 B. C. Viewed as a whole, the excavations at Ur and Megiddo do not show that every age must be more civilized than the last.

(To be concluded)



By Courtesy of the Oriental Institute, University of Chicago
A TYPICAL EXCAVATION AT MEGIDDO

MY PASTOR

(Continued from page 4)

Turkle was slow to accept the plan of "every member canvass." However, during the last year of his pastorate, he gave all too much of his failing strength to the plan and was most happy over its successful issue. He never assigned any reason for not installing the "every member canvass" and possibly he was wrong, but the fact remains that during every year of his pastorate, the apportionment for benevolence was paid in full and there was no juggling of the roll to make the amount received fit the roll. If there are still those who stay away from church for the silly reason that "all they ever heard was money" they could not have attended Trinity.

When extended repairs to an old church building were required, a letter generally formulated by the pastor but more often signed "The Vestry" was sent to the membership. Occasional subscription cards were placed in the pews for this or that; an occasional quiet word came from the pulpit about the boxes that were being mailed for the Lenten offering; there were frequent expressions from the pulpit of gratitude for what had been given but never was there a pulpit appeal for more money from more members; never a rebuke to those who were giving little or nothing; never a private approach to the well-to-do to give more—for, as stated above, Dr. Turkle did not know and did not want to know what anybody gave. Perhaps one reason why money was never mentioned in the pulpit was because Dr. Turkle always held that "money is the cheapest thing we give." Rather was he concerned with the stewardship of life itself and persuaded that if the members could be convinced that they were but trustees of the living God—not only with reference to the bounties of life but to life itself, the matter of church finance would take care of itself, without the nostrums of high finance and the tricks of the professional money raisers. Perhaps his method was wrong but his principle commends itself. His methods forbade stimulation to sporadic generosity, but his spirit brought about a steadiness and consistency which at times became almost laughable. The various "specials" from year to year notwithstanding the change of membership, number of givers and size of gifts, would often compare within a few cents of similar gifts of the year before.

A Rich Endowment of Common Sense

In Pittsburgh, it is a custom among lawyers, especially in Criminal Court, to strike off men of the cloth as jurors. There seemed to be a fear that their finer sensibilities might be shocked with the details of crime, but Pittsburgh's leading criminal lawyer once told me that he was always glad to have Dr. Turkle on his jury. The lawyer was a great appraiser of men, and he had recognized Dr. Turkle's great fund of common sense. He never let himself be beguiled by the unreal,—because he had sense enough to penetrate the shell and discover the real. He had a

quiet but effective way of checking impulses and of exploding delusions. In the days of my early struggles I once hurried to tell him that a prominent gentleman had bought me a very good chicken dinner. Instead of the usual, "Lucky boy, I wish I had been with you," he turned the occasion to a one-line sermon as follows, "Don't forget, Wolf, that every chicken dinner that you eat now will cost you a turkey dinner later on." No one can beat that for brevity; and yet how pregnant a message! I must have eaten a lot of chicken in my time because I have had to pay for a good many of the turkey dinners which he predicted.

Pastor and preacher. It would be hard in Dr. Turkle's case to say whether he excelled as pastor or as preacher. With a downtown church and a widely scattered congregation and without an automobile, he managed to keep in close touch with the families of his congregation. In one way and another he knew of special needs here and there, knew of the shut-ins, knew of those in financial distress and was quick and ready with his ministrations of love and mercy. All too often he drew on his own purse where the congregation had made no provision to meet the immediate need.

Truly a Pastor

With my sainted father a clergyman, I had never fully appreciated what it means to have a man of God come into the home, until I was a delegate with him to the District Synod and was quartered with him in the home of a steel worker. Then and there I realized as never before what it meant to the families of Trinity throughout his long pastorate to have the presence of Dr. Turkle in the home. He was genuinely concerned for the sick and afflicted, and had a peculiar genius for finding employment for members who had lost their job or were about to be transferred to other cities.

All too many panhandlers found their way to his study and he may have given to too many, but he was seldom fooled. So dearly was he loved by the members that many of those who moved to distant cities never asked for their letters and the children of some of the honored dead have continued the gifts of their departed. In the pulpit he seemed to be transformed. The man in him was obscured and the spirit of God took possession. With such background, with such personality, the sermonizing shrinks in importance. He was perhaps not a brilliant preacher, nor even a popular preacher. He steadfastly refused to bend his sermons to meet the popular clamor. I never knew him to go into the pulpit unprepared. His sermons were written in longhand and read from the pulpit, but not too closely. Some of the members liked much better his informal and unwritten addresses at the prayer meetings. His very gentleness forbade the inclusion in his sermons of pointed remarks intended for any member or group. Once or twice I dared to suggest to him that I thought his sermons would carry greater power if made more direct; that the second personal pronoun ought to receive more attention, but that was not his way.

He closely followed St. Paul's exhorta-

tion "to preach Christ and him crucified." He extolled the virtues and condemned the wrong. With fine discernment he pointed out the pitfalls along the way, and with sublime faith he assured his hearers of the rewards of virtue. If sinners were referred to, it was in an impersonal way and not in a way to cause any uneasiness in the pew. His style of sermonizing did not include the usual analysis or the usual first's, second's and third's. Consequently, it was not always easy to carry home the sermon, but it was equally impossible to leave the church without being conscious of the warning to avoid evil and to cleave to that which is good. Whatever the quality of the sermons, he was never content to let good enough alone, and I think all who heard him will agree that Dr. Turkle's best sermons came in the last ten years. His prayers and sermons, both delivered in a clear, ringing voice, gained much from the fact that they came from a man of sublime faith, from one who never knew doubt.

Family Affection

One outstanding secret of Dr. Turkle's success as preacher and as pastor was that his great heart was filled with love. While Mrs. Turkle lived, he was a devoted husband to a most worthy wife. None but a hundred per cent husband could stand at the death bed of his wife and begin his private devotions: "Oh Lord, we thank Thee for Thy goodness to us." He was fond of his four splendid daughters and in turn a proud grandfather. He loved the brethren, loved the church, its hymns, its liturgy. Almost jealously he loved his pulpit. None but a real cause could interrupt his schedule of preaching. Even as his strength began to fail, he insisted on preaching regularly—even to the point of collapsing in the pulpit. After his retirement, he announced that he would be glad to accept preaching assignments in his former pulpit. He continued to attend the meetings of the vestry and as recently as October 4 presided at a meeting of the vestry and with full possession of all his powers.

Most of all he loved his Lord and Master, Whose he was and Whom he delighted to serve. Truly he believed that love is "the greatest thing in the world," and his best and greatest sermons were on this theme.

In closing, I cannot but say, "Who am I that I should try to fix his place in the church as pastor or preacher or to make comparisons with some of the mighty dead or the giants that still abide?" It is good to know that in a changing era he was unchanged; very interested in the new but content to walk in the old and tried paths—in a conflict between heart and head—always favoring the heart. A natural born leader, but content to follow; not a person, but a personality; beloved by thousands and happy because he long had known that the secret of happiness is the joy that comes from unselfish service.

THE BEST GIFT to the world is a good life
Faith in God is the soul's sure repose.

—Exchange.

IMPRESSIONS OF THE EDINBURGH CONFERENCE*

By Dr. Otto Piper, Princeton, N. J.

IT MAY SEEM UNFAIR to compare the ecumenical gathering of Edinburgh with the first Conference on Faith and Order held at Lausanne in 1927. Those who did not attend the latter had the great advantage of taking Edinburgh for what it was worth in itself. On the other hand, they lacked a great and unique experience. It is natural that as one who has had the privilege of being present at both conferences, I feel almost obliged to compare them.

Lausanne was a great venture of faith; it faced wreckage almost every day yet survived all difficulties, thanks to the inspiring leadership and the unflinching faith of such a brilliant team as Bishop Brent, Archbishop Soederblom, Dr. Garvie, Dr. Deissmann, Wilfred Monod and others. There were great leaders present at Edinburgh, too, and the way in which, for example, the Archbishop of York acted as chairman and guided his flock deserves highest admiration. Yet the whole procedure of the conference did not offer many opportunities for spiritual leadership. On the other hand there was not a single moment here when the existence of the Conference or the continuation of its work was at stake. This is the clearest proof of the progress which the ecumenical movement has made during the last decade. This was seen at Oxford in the ease with which theologians of different churches and countries were able to work together and to understand one another:—a result of the training in collaboration which they had received through the indefatigable efforts of the Research Department at Geneva. At Edinburgh this progress became manifest above all in spiritual interchange. In this respect the attitude of the Orthodox delegation was one of the most outstanding features. The Orthodox joined freely in our daily devotions and took even a very active part in them. At Lausanne one could not help feeling that while they wanted the support of the Western churches, they were anxious at the same time to keep aloof from their religious and devotional life.

*[The Edinburgh Conference, concerning which Dr. Piper has written, was held in Edinburgh, Scotland, last August. Its full title is "The Ecumenical Conference on Faith and Order," and the meeting this year followed the Conference at Lausanne, Switzerland, in 1927. At both of these the United Lutheran Church in America was represented by officially appointed delegates.]

THE LUTHERAN had requested the late Dr. Augustus Steimle to write for publication concerning the Conference, and he had planned to make available a synopsis of addresses which he had been asked to deliver. When this arrangement was interrupted by the Doctor's death, THE LUTHERAN requested the Rev. Dr. E. E. Flack of Hamma Divinity School, likewise a delegate to the Conference, to write for it. Dr. Flack's time has been fully occupied since the opening of the Divinity School, and Dr. Otto Piper's "Impressions" he commends in lieu of what he himself might have written. Dr. Piper is of German birth, education, and until 1933 was teacher and professor in the theological faculties of Germany. Among the positions occupied by him was the chair of Systematic Theology to succeed Carl Barth. From a letter to Dr. Flack we quote: "When in 1933 the new regime in Germany began its attacks on the Protestant Church, I delivered a course of lectures on state and church as a result of which I was dismissed from my chair and no longer allowed to hold a post in Germany."

Dr. Piper is now teaching in Princeton Theological Seminary. *En.j*

Things have changed now. Although there were many occasions at Edinburgh, particularly in the section on the Ministry and Sacraments, when the Orthodox delegates wanted to add footnotes to the text of a report, so as to state expressly the respective dogmas of their church, it was remarkable how frequently they came to realize how many doctrines they had in common with large bodies of other Christians. Thus at various places of the final report it has been possible to replace the words "the Orthodox church holds" by "many churches hold" or "the Orthodox and other churches (and many individual believers) hold."

American Contacts Closer

Another symptom of the progress in "ecumenism" was the change in the theological outlook of the American delegation. Continental delegates thought it compared very favorably with its predecessor in 1927. This change was due, I think, to the fact that up to 1927 America had not yet recovered from the isolationist attitude of the wartime, while during the last decade many American theologians and church leaders were brought into closer contact with religious life and theology in Europe. Thus they no longer underrated the importance of theoretical clarification of the issues to be discussed. We found almost everywhere readiness on the part of the Americans to take seriously theological problems and the gravity of dogmatic divergencies. Ecumenism to them is no longer confined to the attempt to achieve a federation of the churches. There seems to be great willingness now theologically to learn from other countries and to recognize the fact that bad theology inevitably leads to bad and ineffective practice.

The majority of the Continental delegates were handicapped by linguistic difficulties. Because most of them understood English, their English-speaking brothers did not always realize to what extent they were hampered by their insufficient capacity of expressing themselves in English. Interchange of thought in the sections would have been more fruitful, if all the delegates of the Lutheran, Reformed and Orthodox churches in Europe had been given a full chance to make themselves understood to their English-speaking fellow delegates. A certain Anglo-catholic flavor, which is particularly marked in the reports on Grace, Sacraments and Ministry has occurred mainly because of these linguistic difficulties.

From the Lutheran point of view the greatest surprise was the "weakness" of the Scandinavian churches. While at Lausanne, together with German and American Lutherans, they made a very firm stand and thus had a decisive influence on the whole development of the Conference, they seemed at times to be rather colorless at Edinburgh. This, in my opinion, makes manifest the fact that the Scandinavian churches have detached themselves from German theology and are pursuing their own course. Their conception of ecumenism is determined now by the friendship they feel for the Church of England, and by the great influence which the Oxford Group Movement exercises

upon them. This new orientation explains, I think, the satisfaction which they showed for the report on Grace, while in my opinion this is almost semi-Pelagian in its terms and minimizes the significance which the Reformers attributed to the doctrines of "Free Will" and "By Grace Alone."

Everybody deeply regretted the absence of the German delegation. But would the Germans in turn have enjoyed being present? Would they have found themselves in a position to join at all in the discussions at Edinburgh? I sometimes wonder. Few people realize how fundamental the difference in outlook is between a church which is fighting for its existence and those churches which, notwithstanding their difficulties, are enjoying a relatively great amount of freedom and public esteem. I think the main complaint of the Germans would have been about the verbalism prevailing in the discussions at Edinburgh. By verbalism I do not mean intellectualism, but rather a tendency to believe that all has been done when a common formula has been achieved. Were the problems which were on the agenda of Edinburgh such as had been raised by Christ Himself in the present phase of His fight against the powers of this world, or were they the ordinary type of questions which the theologians discuss among themselves? It cannot be denied that most of our discussions were devoted to well-known traditional doctrines. People argued from them as a given basis and either accepted or on rational grounds criticized and rejected them. But in these discussions very little was felt of a witness borne to the living presence of Christ in His Church. An agonizing church, on the other hand, knows that doctrines as such are of little avail; all that matters for it is the reality of that redeeming love which is shown in God's dealing with it. Nevertheless such a church may cling very firmly to certain of its traditions; but if it does so, it is not for theological obstinacy but rather because it has learned what views are essential for salvation in Jesus Christ.

Impediment to Unity

Was it due to lack of such experience that so many churches seemed to be unable to understand why the continental delegates insisted so onesidedly on the principle that God's Word alone and nothing else can be the light of the church? Such experience certainly was not absolutely alien to the other delegates, and by its affirmation of unity the Conference has shown that it believed in its importance. But in the discussions it played a very insignificant part, and this is the reason, I think, why the report as a whole sounds so abstract. In its liturgies the Conference has repeated time and time again the request: "O Lord, make haste to help us." Yet it seems that only a church which has been deprived of all earthly resources can fully understand what it means when we proclaim that God is the supreme reality and that our only hope is in Him. On the other hand no church lacks entirely such an experience. This makes us hopeful for the future of the ecumenical movement. For thus can be provided the basis for that realism of faith, which is

required for an effective witness of the churches.

The number of those was growing who during the Conference realized the danger of this verbalism and pleaded that to counter-balance it, larger place should be given to devotional life. Such suggestions were not meant to belittle the necessity and the value of theological discussions. They were directed only against the idea that the purpose of ecumenical conferences was to give the delegates an opportunity of repeating once more the traditional doctrines of their churches and of showing in what respect they differed from those of other churches. For the only justification of such conferences can be the intention to discover some new aspects of the Christian faith which so far have escaped the attention of the churches. Greater emphasis laid on the devotional side of the conferences would enable the delegates to find in their common worship a new and unexpected base for their deliberations, namely, the presence of Christ in His body. The unity to which He calls us must rest on this fact. Yet any effective approach to this goal implies responsive silence, much patience and frequent prayer. It will be a slow advance. But we may be sure that then every step will bring us nearer to Him.

NUGGETS FROM THE GOLDEN GATE

By William E. Crouser, D.D.

THEY CALL me its "father," and I am very fond of my child. We met again in Sacramento last week and my baby-child had grown beyond my powers of recognition. Its voice was familiar, and it still retained its youthful complexion; but it had developed into maturity! At the call of the pastor and the young people of Grace Church, San Jose, the delegates from the Luther Leagues of the Northern Conference of the California Synod, met in Grace Church June 14, 1925, and organized the District League. My child is therefore twelve years of age, on tip-toe, prancing to go places and do things. Its first president, Clarence F. Crouser, then a teacher in the public schools, has since qualified as a minister and acquired a wife, a straight "A" specimen of Stanford, also of Grace Church, who served as chairman of the Committee on Constitution that memorable day in June. These two have never lost their enthusiasm for the District League, and during the seven years that they have been in the First Church, Sacramento, the League of that church has repeatedly stood in a prominent place in the District.

Prompt Welcome

The convention of which I write was held in their church—sufficient guarantee of its popularity and success. The first delegates to arrive on Saturday morning found the young people of the First Church on the job, conscious that they were equipped to handle the situation. Ezekiel's wheels were not more mechanically perfect. The slogan of the convention was, "Christ, Our Pilot," and the delegates found upon entrance to the beauti-

ful First Church, the sign, "Port Sacramento."

Everything inside was appropriately decorated to suggest a voyage. The official program, a work of art in itself for which the Leaguers of the First Church were responsible, bore upon its front cover the design of a sailing vessel.

The afternoon was spent in sightseeing, games on the spacious lawn of the church, and committee meetings.

At 6.30 the doors of the banquet room were thrown open, revealing long tables, beautifully decorated and lighted with tall candles, ready for occupancy. The banquet was served by the ladies of First Church. At the speakers' table was Emil Sass, the president of the District for the past five years, and to whose consecrated efforts a large degree of the success and progress of the District is traceable. Mr. Sass responded to the words of welcome of Miss Emilie Waggoner of First Church. The address was delivered by the Hon. John F. Pullen, Presiding Justice of the Third District Court of Appeals of California. It was a classic appeal to the coming citizenship to preserve our democratic ideals and an earnest warning that it was much easier to lose them than it would be to regain them in case they became lost. Tracing the current of our political ideals back to the period of the Reformation, he congratulated the Lutheran Church of California on its potential resources in its young people. The banquet hall was enlivened with "pep songs." Lillian Wallace and Joyce Akers, both of First Church, added much to the occasion with numbers on the violincello and accordion.

After a short business session, the Leaguers of St. Mark's, San Francisco, presented a tableau. A weather-beaten mariner stood firmly at the wheel while out across the darkness flashed periodically a light in the form of a cross from a distant shore. A mixed quartet sang, "Jesus, Saviour, Pilot Me" and "Let the Lower Lights Be Burning." As I watched the effect of this scene upon the mass of young people gathered there, I wondered if we were conscious of the tremendous worth of such presentations. Three skits were afterwards presented, the award going to the Leaguers of St. John's, Sacramento.

Luther Leaguers at Church

The Sunday program opened with Sunday school at 9.45 with a crowd of Leaguers in attendance. Apparently our Leaguers are identified with our educational work.

It was my supreme joy to be able upon the invitation of the officers of the District, to preach the convention sermon at 11.00 o'clock. The program says my subject was "Cruising in Strange Waters," but my friends will know how well I stuck to the topic. The choir of the First Church sang "Upon a Wide and Stormy Sea" (Gabriel) and Elsa Work of Grace Church, San Jose, sang "God so Loved the World."

The Holy Communion followed, conducted by C. F. Crouser of the First Church, in which a large number of young people participated. A complimentary buffet luncheon was then served, after which the convention picture was taken and the crowd returned to the nave to listen to an organ recital by Dona Matteson and a vocal solo by Betty Bessey.

The closing business session was then held. The budget for the coming year was fixed at \$1.05 per Leaguer; for national dues, 41 cents; Konnarock Project, 20 cents; District dues, 44 cents; \$35.00 of the amount on hand was turned over to the California Synod for ministerial education.

It was with sad hearts that we heard the popular president declare that his health would not permit him to serve longer in an official capacity, for he has been a faithful, sincere, and beloved officer. By unanimous vote the following officers were chosen: President, Emilie Waggoner, First Church, Sacramento; vice-president, Ted Strutz, St. John's, Sacramento; secretary, Elizabeth Sandrock, St. Michael, Berkeley; treasurer, Elvin Hansen, First, Fresno.

Largest Attendance

The report of the Registration Committee indicated that the cup awarded for the highest percentage of attendance had been won by the Leaguers from Grace, San Jose, standing 100 per cent strong. The cup comes back to San Jose after an absence of several years, the Leaguers of the First Church, Sacramento, having held the trophy for five consecutive years. Acting as hostess this year to the annual convention, they were disqualified to compete. Last year the young people of the First Church tied St. Mark's, San Francisco, in competition for the fourteen-point program plaque, but this year they won over all the rest with a good margin to spare.

The next convention will be held in Berkeley in St. Michael's Church. The closing address was delivered by the Rev. Clarence F. Crouser, who also installed the newly elected officers.

The Leaguers sang, "Christ Shall Our Pilot Be"; the Rev. Henry Opperman of Sacramento, pronounced the benediction.

It is not "just yesterday" (although it seems so) that I as a young minister was active in the Luther League of New York State, for a whole generation has come and gone since then. I have watched with loving interest the annual crop of young people come and go, and out of my contact with young life has grown the profound conviction that there has been no progressive process of decay in the fiber of the young soul. If my young friends of today are of an inferior type to the ones of my early years, they either have developed a more perfect art of deception or my memory has been pushed aside by my imagination. I'm in no hurry to disembark on that mystic isle "where at anchor lie the crafts of those who have sailed before," but should I be asked "to furl my sail in moorings sheltered from storm and gale," I should not for a moment dread the surrender of all responsibility for the ship's welfare into the hands of those who are today "in the sunniest hour of life's voyage."

To them I say again:

"In spite of rock, and tempest's roar,
In spite of false lights on the shore,
Sail on, nor fear to breast the sea.
Our hearts, our hopes, are all with thee,
Our hearts, our hopes, our prayers, our tears,
Our faith triumphant o'er our fears,
Are all with thee,—are all with thee."

SOUTH CAROLINA NEWS

By the Rev. Wynne C. Boliek

THE LAST WEEK in October and the first week in November found the South Carolina Synod humming with meetings to consider the Promotional Plan of the Church. Reports are that the attendance by church workers at all these meetings was good and the interest shown was most gratifying. We believe these meetings will do much to arouse a new interest in the whole work of the Church.

October 24 a service of dedication for *Mayer Memorial Church*, Newberry, S. C., the Rev. V. L. Fulmer pastor, was held. The church had been renovated and a number of changes were made. The act of dedication was performed by the pastor; the dedicatory sermon was delivered by the Rev. E. Z. Pence of Little Mountain, president of the South Carolina Synod. The evening service was conducted by the Rev. M. L. Kester and addresses delivered by Mr. Z. F. Wright and Mr. A. J. Bowers, Jr.

The congregation is thirty-eight years old. The first church building was erected by Dr. O. B. Mayer, Jr., during the summer of 1899. This building was destroyed by fire in 1919 and was rebuilt that same year. The congregation was organized with twenty-five charter members. The improvements and dedication are but one indication of the fine work being done by this progressive congregation.

November 14 marks the day for laying the cornerstone of *Advent Church*, Charleston, the Rev. Dermon Sox pastor. Construction work on this new building has been making rapid progress for the past several weeks. A loan of \$5,000 was secured from the Board of American Missions, making possible the building program for this young congregation.

St. John's Church, Charleston, George J. Gongaware, D.D., pastor, will hold a special service November 14 for the dedication of the new windows which restore the Colonial architecture of this church. St. John's is an outstanding example of this type.

Two *Leadership Training Schools* are scheduled for November in South Carolina. The one to be held in Newberry the other in Little Mountain.

A worth-while achievement by the Women's Missionary Society of the South Carolina Synod was the work of raising \$5,000 as the synodical objective to aid in building Holy Trinity Church, Anderson, as a memorial to the late Mrs. M. O. J. Kreps. This is a fine tribute by the women of the synod to one who was such an outstanding leader.

Joint Reformation Services in the synod were held in Charleston, Columbia, and Newberry, each place having guest preachers to bring the messages.

Practically all parishes in the synod are now moving on rapidly in their fall and winter programs for the Church.

Dr. Houseal's Record

Attendance at seventy-one consecutive annual Reformation Anniversary Services

is quite a record for anyone. We imagine very few persons can boast of such a record. This is the record of Dr. William P. Houseal of Columbia, S. C., well known for his connection with the former *Lutheran Church Visitor* for thirty-nine years. Possibly no other living Lutheran today can show such a record.

At the Annual Joint Reformation Service held in Columbia on the evening of October 31, Dr. Houseal recalled that it was his seventy-first consecutive attendance at such an anniversary service celebrating the Protestant Reformation. His attendance at these services has been in Newberry, his former home, and Columbia. The second time he attended such a service he was just eleven years old. The service was held in Newberry October 31, 1867, when the three hundred fiftieth anniversary of the Reformation was made a very special occasion. The service was held in the former Luther Chapel Church. The day was dismal and rainy, the sermon was delivered by the late J. P. Smeltzer, D.D., president of Newberry College and pastor of the congregation. Since that date Dr. Houseal has seen the Lutheran Church in the United States grow from a membership of 700,000 to approximately 3,000,000 members.

Dr. Houseal was born in Newberry, S. C., July 30, 1856. He traces his ancestral line back through a long list of Lutheran leaders. One of his ancestors, Dr. Bernard Houseal, was professor in the Theological Seminary, Heilbronn, Germany, in 1727. The family has been Lutheran since the Reformation in 1517. One of his American ancestors was Captain William Frederick Houseal, brother of the Rev. Bernard Michael Houseal, pastor of Trinity Church, Reading, Pa.

Publisher and Editor

Dr. Houseal entered the printing business in 1873. In 1878 he became one of the printers of the *Newberry News*. He assumed charge of the *Lutheran Visitor* as printer and publisher in April 1881. He was its owner from 1882 to 1888, then a stockholder under a changed management for six years. He was then again its owner until 1904, when it was sold and became the *Lutheran Visitor Company*, Columbia. From 1881 to 1904 he was an editor of the paper and was then associate editor until April 21, 1920, when the paper was consolidated with THE LUTHERAN. This gave him thirty-nine years continuous service with the paper. He was one of the founders of the *Newberry Observer* in 1883, and its editor from 1898 to 1901. He was also one of the owners of the *Newberry Herald and News* from 1887 to 1894. He was the first publisher in Newberry to use steam and gasoline power presses and other appliances for folding and mailing. He has been connected with the *State Newspaper* in Columbia for quite a number of years. Last year he was retired by that company and now is known as the proof-room foreman emeritus. His frequent articles in *The State* are always interesting to the public.

He is known to many as "The Dutch Weather Prophet." He can recall weather conditions on many dates back over many years and frequently forecasts the weather conditions. He has his own system for arriving at his decisions.

Although Dr. Houseal is eighty-one years old, he is quite active and appears to be much younger and does as much work as younger men. Dr. Houseal has been a faithful and efficient church worker and leader all his life. He is always interested in every progressive movement of the Church, and is a loyal Lutheran through and through.

EAST PENN POINTS

By Stanley Billheimer, D.D.

IF THE NUMBERS present at the meetings in the interests of the Promotional Plan may be taken as an evidence of congregational concern, we can rightly expect improvement in the benevolence columns next year. The attendance has averaged about ten from the churches included in each district, though some congregations have sent as many as forty. In these presentations, our synod was favored by the high quality of the speakers and their addresses. In some of our churches, report meetings were held the Sunday following the group meeting. This set-up has come at the most opportune time on our territory, for the results can now be conserved in the annual Every Member Visitation.

Several of our congregations have introduced the "grace" system of giving, which involves a simple agreement to use the weekly envelope. The purpose is to promote intelligent stewardship whereby offerings will increase with the growth of income, rather than remain at a flat rate all year; and also to avoid the embarrassment of being in arrears when work is slack. The system lacks the sense of a definite obligation; and it must be admitted that the vast instalment business of our country is built up on pledges of payment. Religion, however, is life rather than mere business, and fosters the spirit of joy in giving rather than just meeting an obligation.

The Rev. John F. Knittle, Ph.D., pastor of Zion Church, Manheim, has been appointed secretary of the synod to fill the vacancy caused by the removal of the Rev. J. Harold Mumper to Keller Memorial, Washington, D. C. Incidentally, that city has a liking for East Penn pastors. Our synod gave Dr. Carl C. Rasmussen to Luther Memorial, Dr. S. T. Nicholas to Keller Memorial, Dr. John T. Huddle to St. Paul's, Dr. William A. Wade to St. Mark's, Dr. William C. Parson to Reformation, and the writer to Georgetown.

In contrast with the labor troubles which brought the "chocolate town" of Hershey into the news columns, the huge party which was tendered to Mr. M. S. Hershey on his eightieth birthday was a fine demonstration of peace and goodwill. About 7,000 employees and their families filled the sports arena to capacity. The principal address was made by the Rev. William E. Swoope, pastor of Zion, Lebanon, who paid a tribute to the persistence which brought success after failure, and by which Mr. Hershey found a gold mine in his own back yard. Mr. Hershey himself has retired from the active management of the business; turning over some

\$60,000,000 worth of stock to his Industrial School, which now enrolls 1,000 boys. One of the delightful features of this locality is the bringing of men of outstanding ability to the theatre in the Community Building, under the Hershey management, on Sunday afternoons during the winter. These meetings are open to all, the devotional services being led by local pastors. The first speaker for this season was Dr. Robert R. Fritsch of Muhlenberg College.

The mention of Muhlenberg recalls the fact that Dr. Levering Tyson, recently inaugurated president of that institution, comes from St. Matthew's, Reading, which has sent out a number of teachers, including three professors to the Gettysburg Seminary. At the Gettysburg game on Alumni Day, Dr. Tyson sat on the opposite side of the field with the "Muhls." But he and Dr. Hanson exchanged greetings and felicitations via the amplifier. For the first time on their home grounds, Gettysburg lost to Muhlenberg.

The evening of Reformation Day found the Educational Building at Harrisburg entirely filled for the recognition of that anniversary. Dr. Henry W. A. Hanson earnestly emphasized the need of an application of the Reformation principles to present-day problems. The Harrisburg churches, six of which enroll more than a thousand confirmed members, have a way of doing things which always attracts attention and secures publicity.

BALTIMORE LETTER

By the Rev. Lloyd M. Keller

AN INTERESTING educational and missionary feature of the observance of Parish Education Month in St. Mark's Church, Robert D. Clare, D.D., pastor, was the recognition service accorded their missionary pastor, Isaac Cannaday, D.D., and his wife. On the third Sunday in September St. Mark's congregation extended felicitations and best wishes upon the return of Dr. and Mrs. Cannaday to Rajahmundry, India. Each member of the Sunday school present that day shook hands with their foreign missionary pastor and his wife, who have spent a quarter of a century of service in India. Dr. Cannaday preached at the morning service. The congregation presented Dr. Cannaday with a substantial gift toward the purchase of a new car. The Women's Missionary Society remembered Mrs. Cannaday with a personal gift.

Salem Church Dedicated

Salem Church, the Rev. Harry V. Krug pastor, dedicated its new, beautiful, churchly temple of worship at Randall Street and Battery Avenue, October 10. A former pastor, Ernest von Hahmann, Ph.D., D.D., preached the dedicatory sermon and Foster U. Gift participated with the pastor in the dedicatory morning service. Carl C. Rasmussen, D.D., president of the Maryland Synod, preached the sermon at the afternoon service. The Rev. H. Luther Rhodes was the evening preacher. Special dedicatory services continued throughout the week, the Rev. Paul C. Burgdorff, Ph.D., preaching on Organization Night, and John L. Deaton, D.D., at a Community

Service. The week of celebration was closed with a sermon by James Oosterling, D.D., Sunday evening, October 17.

The Eastern Conference of the Maryland Synod met in this church October 17. The Rev. Dr. Gould Wickey gave a report on the Oxford Conference. The Rev. Paul Weidley read a paper on "The Place of the Church in Modern Society, and the Rev. Samuel H. Kornmann a paper on "The University Student Pastor's Work." President John Aberly, D.D., presented "The Interests of Gettysburg Seminary." C. P. Wiles, D.D., of Philadelphia closed the conference with an address on "The Church Facing Its Educational Tasks" at the concluding supper meeting.

Salem Church is a modern adaptation of Gothic forms possessing a quality of genuine spiritual beauty; an inviting structure of Glen Gary texture brick laid in Flemish bond and trimmed with architectural terra cotta. The architectural designing was done by Messrs. John B. Hamme and J. Alfred Hamme of York, Pa. Mr. Raymond C. Heinz, a member of Salem Church, gave invaluable supervision of the construction.

The design of the church follows the cruciform plan with vaulted aisles. A wide aisle provides the pathway to what is probably the most beautiful sanctuary of our Lutheran churches in Baltimore. Seven symbolic steps lift the altar to a place of liturgical beauty. All lines of construction focus attention upon a figure of the Christ set in a beautiful reredos. A rose window above the reredos portrays Christ in Gethsemane. A profusion of symbolism is apparent everywhere in the apse. With vestry room on the right and sacristy on the left of the apse, every practical need seems to have been met for the worship life of the congregation. Seven Gothic lanterns illuminate the church with a warm glow. The Hammond organ set in the choir loft is the gift of one of the members.

Twelve memorial windows enhance the religious atmosphere of this temple of worship with their beauty and quality and suggest the melody of color of sixteenth century European cathedral windows. A well-lighted basement and kitchen provide for Sunday school and general assembly purposes. A beautiful thirty-two-page dedication booklet was edited by the pastor. The building of this beautiful church is a monument to what may be accomplished by a pastor and people who have a mind to work and a will to give.

Anniversaries

Jerusalem Church celebrated the twenty-fifth anniversary of the Rev. Paul C. Burgdorff, Ph.D., at a Harvest Home Festival celebration October 17. The Rev. William A. Ahl, Ph.D., of Susquehanna University, preached the sermon. Pastors John C. Bowers, D.D., F. A. Hightman, Fritz O. Evers and L. M. Keller brought greetings. Members of Jerusalem Church manifested their loyalty to their pastor and church with a well-filled auditorium.

The Church of Our Saviour, the Rev. H. Luther Rhodes pastor, celebrated its thirty-fifth anniversary and the seventh anniversary of their pastor during the week of October 17. The Rev. Frank Fife, secre-

tary of the Maryland Synod, preached the morning sermon on the theme, "The Crucifying Church." The Rev. H. H. Hartman, organizer of the congregation in the summer of 1902, preached at the evening service upon the theme, "The Place of the Church in the Life of the Christian."

Oscar F. Blackwelder, D.D., gave the address at the Young People's Meeting Thursday night. James Oosterling, D.D., gave the address at the Fellowship Supper Friday night. The Rev. S. J. Miller, former pastor of the church for twenty-eight years, preached the morning sermon on October 24. The pastor preached his seventh anniversary sermon at the Mortgage Burning Service Sunday evening. During the past twelve months the Church of Our Saviour did some commendable work in raising \$1,500 to pay off the remaining mortgage indebtedness.

Zion Church, the Rev. F. O. Evers pastor, celebrated its one hundred eighty-second anniversary and recognized the twenty-fifth year of the existence of its parish house, October 17. The Rev. Sigmund B. von Bosse of Roxborough, Philadelphia, preached the anniversary sermon. The German Ambassador to the United States, Mayor Howard W. Jackson, and the former mayor, James H. Preston, attended the evening service.

A Rededication

On Reformation Sunday morning, Christ Church observed the completion of its renovation with a special service of rededication. During recent months extensive improvements have been made. The entire church has been redecorated and relighted by the Rambusch Decorating Company of New York City. A new three-manual pipe organ has been installed by the Möller Pipe Organ Company. The rather unusual arrangement of this church has made it possible to place the console of the organ in one of the galleries while the choir remains in the chancel. A stone altar, new pulpit, lectern, choir stalls and communion rail beautify the chancel.

This is the second major improvement in the physical equipment which has been made in the last few years, the first being the erection of the Leander Zimmerman Parish House, one of the most complete and attractive in the United Lutheran Church. Christ Church now has better physical equipment with which to carry on her many activities than at any time in her fifty years of history. The pastor, Dr. John L. Deaton, was assisted in the service of rededication by Dr. L. M. Zimmerman, pastor emeritus, and the Rev. Howard O. Walker, assistant pastor.

Reformation Celebration

Fifty co-operating churches of the United Lutheran and the American Lutheran Churches suspended their evening services on Reformation Sunday and joined in a mass Reformation Festival Celebration in the Lyric Theatre, October 31, at 8.00 P. M. More than 2,000 people were in attendance. Frederick H. Knubel, D.D., LL.D., president of the United Lutheran Church in America, delivered the address upon the theme, "Lutheranism's Future." The Gettysburg Seminary Chorus sang special music. John Elterman was the organist.

WEST PENNSYLVANIA SYNOD NEWS

By the Rev. Alfred O. Frank

THE PROMOTIONAL MEETINGS of the West Penn Synod were held in connection with the fall conferences in Adams and York counties and at a special meeting in the Cumberland Valley Conference, with President D. L. Putman and Clarence E. Krumbholz, D.D., Executive Secretary of the Inner Mission Board, together with local pastors of each conference as speakers.

The Rev. H. L. Bink, retiring president of the Cumberland Conference, reports, "The Promotional Plan of the U. L. C. A. was given a special evening Monday, October 25, at St. Paul's Church, Carlisle, H. B. Stock, D.D., pastor. There were 265 present, representing twenty-six congregations. Questions asked the speakers indicated that the congregations are anxious for very definite help in the solution of their practical problems."

The Adams County Conference Promotional Meeting was held in Trinity Church, Arendtsville, the Rev. George H. Berkeimer pastor, on Tuesday evening, October 26. The Rev. S. W. Aungst of St. James', Gettysburg, and H. H. Beidleman, D.D., of St. Matthew's, Hanover, were the speakers from the conference. The Rev. H. H. Schmidt reports "355 in attendance, representing 30 churches, 30 pastors, 75 councilmen, 100 Sunday school workers, 45 Missionary Society members, 20 Young People's workers, 35 Aid Society members, and 50 choir members."

The York Conference met in Trinity Church, Seven Valleys, the Rev. S. H. Culler pastor. The Promotional Meeting had been set for the afternoon of the twenty-sixth. This was largely responsible for the smaller number in attendance, namely, seventy-nine. The Rev. S. Lee Hench, Dallastown, and the Rev. Luther A. Gotwald of India were the conference speakers.

As in the other conferences open forum produced many questions. Time limitations were the only complaint. This much was evident, that pastors and lay leaders are eager and ready to co-operate and follow when the leadership will sound no uncertain note. When leaders will show the way out of the woods, our congregational workers will come out. Pastors welcome help with their practical carry-over of the Promotional Plan in their often difficult situations. Questions rather indicated at times that the leadership in some instances did not inspire confidence or loyalty which is not conducive to co-operation.

News by Conferences

The Cumberland Conference proper met in St. Peter's Church, Newville, Pa., the Rev. F. A. Lundahl pastor, October 25 and 26. Officers elected were the Rev. Paul Lucas, Chambersburg, president; the Rev. John Heller, Newville, secretary; the Rev. H. F. Coffelt, Pen-Mar, treasurer.

The communion sermon was preached by the Rev. Paul B. Lucas. Devotional services were led by the Rev. John Strevig, St. Thomas, and the Rev. John Heller, Newville. Papers and discussions were presented by the Rev. E. S. Falkenstein of New Cumberland, on "New Standards

of Parish Education," and the Rev. Paul Curfman of Newville, "Ideas of Liberty, False and True." "The Outlook of Home Missions" was the theme of Dr. L. A. Bush of Boiling Springs. Mr. George W. Hafer presented an explanation of the Pension Plan of the U. L. C. A. The Rev. E. S. Frey of Lemoyne read a paper, "Jesus Christ and the Christian Personality." President John Aberly presented the needs of Gettysburg Seminary.

Adams County Conference also devoted the better part of two days to their sessions. Officers were re-elected, namely: President, the Rev. G. D. Sheffer, New Oxford; secretary, the Rev. H. W. Sternat, Biglerville; treasurer, the Rev. C. M. Coffelt, Gettysburg. The next conference will be held in Littlestown, the Rev. D. S. Kammerer pastor.

Monday evening was devoted to young people's work, with 425 in attendance and the Rev. C. A. Neal of Chambersburg as the speaker. Tuesday's devotions were led by the Rev. B. K. Mowerer and the Rev. Kenneth James. Papers were read by the Rev. D. S. Kammerer on the "Proposed Alterations in the Pension Plan"; the Rev. D. R. Heiges on "Religious Needs of College Men"; and the Rev. Robert Fortenbaugh, Ph.D., on "The Guide and Standard for Parish Education." J. S. Tome, D.D., presented the cause of the Seminary at Gettysburg.

York County Conference opened with the devotional service by the Rev. H. G. Kline of Shrewsbury. Afternoon devotions were led by the Rev. G. D. Laird of Felton.

Officers for the coming year will be the Rev. W. Raymond Sammel, York, president; the Rev. Ralph C. Robinson, Spring Grove, secretary; C. W. Diehl, D.D., York, treasurer.

St. Paul's, Salem, the Rev. T. H. Ressler pastor, will entertain conference next time.

Splendid papers were read by the Rev. Hugh Schroeder of Glen Rock, on "The Church and Youth." The Rev. Carl R. Simon of Union Church, York, the Rev. G. N. Young of Dillsburg, and the Rev. G. T. Hafer of Hellam, presented three concepts of "The Church and the Certainty of God." The Rev. Jacob Diehl of Lock Haven presented the cause of the Pension Plan. The evening service was in charge of Pastor Culler and was devoted to the subject of "Stewardship," with the Rev. Gerald G. Neely of Christ Church, York, preaching the sermon.

125th Anniversary

The Lebanon Lutheran Church, North Hopewell Township, the Rev. George D. Laird pastor, observed its one hundred twenty-fifth anniversary October 27-31. The Rev. C. H. Shull of Buckeystown, Md., the Rev. W. R. Breneman of Linthicum Heights, Md., and the Rev. Paul Henry of New York City, were speakers at the evening services. On Sunday a special Communion Service was conducted.

For 125 years, ever since that district was virgin territory, Lebanon congregation has steadily kept the Kingdom of God before the people through its ministry. Seventeen pastors have served in that time. We offer our congratulations to the congregation and its faithful pastor.

NEWS OF OHIO

By the Rev. Roger G. Imhoff

BEFORE THEY CAME to Cincinnati we were filled with anticipation. Now we are impressed with their consecration.

Twenty of the world's leading citizens are in town this week, beginning their daily business on bended knee, preaching the good news of Jesus' Gospel all day long, and thanking God at night that they have been able to do a bit of service to mankind.

They have been doing this now for nearly two years. They conducted the National Preaching Mission in twenty-eight of the nation's leading cities last year and are in the midst of reaching the people in twelve more before the close of 1937. More than two million people have been in their audiences. They preach at mass meetings and at high schools, exchange thoughts at meetings of ministers, admonish the young people in Youth Assemblies, study everyday problems with laymen and women in discussion forums. They work and pray.

Two Years at Work

For two years they have been bending the knee at daily breakfasts together in the more than thirty cities they have reached. It is not theirs to think they are great preachers, but theirs to preach that men might think of the Saviour of us all. Theirs has not been headline-hunting or streamer-seeking in the daily editions. The Dillingers and the Bradys seem to fit in better there: they are telling of a humble Man who on more than one occasion told His followers not to publicize His good works. But the good works publicized themselves. They seek not the plaudits of men. They realize where the paths of earthly glory lead. They are speaking of a glory that begins here in the hearts of men and continues beyond the grave. They pray each morning that they might preach the Word and not glorify themselves.

Many wonder where all this began. The Missioners will tell you it began with God, and we cannot help but believe such folk who have been in constant contact with Him ever since the beginning.

About three years ago a group of ministers in Pittsburgh, perhaps sensing the fact that the world today is in the throes of a tide which, taken at the flood, leads on to the Kingdom of God, urged their leader to call upon the Federal Council of Churches of Christ in America to preach the Gospel in our nation by making use of some of the strongest Christians of the day.

After an enormous amount of preliminary work, which included the selection of men and women "in" the world who are not "of" the world, as witnessed by their consecration to the Holy Gospel, and the seeking of permission for leaves of absence for the Missioners from their local church boards and councils, the contacts with the heads of the Church Federations in the many cities to be reached, the conducting of two retreats of prayer by most of the one hundred men and women selected for the Mission, the greatest religious movement in the history of our nation began in Albany, N. Y., last year.

Under the direction of Dr. Jesse Bader of New York, Evangelism Secretary for the Federal Council, the Mission has marched on through the nation, much after the fashion proposed to the disciples by Jesus Himself in Matthew: "Therefore I say unto you, take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?"

Thus the Mission thought not first of a financial foundation for their work. They didn't wait for someone to establish a fund which would guarantee their food and hotel bills on the highways and byways. They took Jesus at His word when He said, "Go your ways; behold, I send you forth as lambs among wolves. Carry neither purse, nor scrip, nor shoes . . . and in the same house remain eating and drinking such things as they give . . . for the labourer is worthy of his hire." (Luke 10: 4-7.) The local committees then were depended upon to admonish their fellow Christians to help support the Missioners as they traveled in teams of twenty. Not a Missioner has received, or will receive, a penny of salary from the Mission. That isn't their purpose.

"The Way of Life"

Theirs is to remind folks of the only true Way of Life. What with things secular in the saddle, riding mankind, and folks despairing of man-made philosophies which consist only of despair today, these men and women want us to look to the Son of God Who said, "I am the Way."

With nations continuing their practices of greed and hate, they are admonished to turn to a method which has never been tried on an international scale among all diplomats and leaders in the history of the world—LOVE. Nations have tried everything else in history; are they so ignorant and unscientific as never to practice brotherhood? What intelligent scientific thinking person can even today say the world has been true to itself when it has not yet exhausted all the methods of securing peace and good will among men? The Gospel of Christ offers itself.

And what has the Mission done for the churches themselves? Never before has such a unity of purpose and action been manifest among the denominations, led by a group of consecrated Missioners who consider themselves a corporate body welded together and directed by the Holy Spirit.

The footsteps in Galilee are again treading the world today. And the steps will not cease with this year's work. Next year the colleges and universities will be reached directly, and in 1940 the Mission will cover the world, preaching in as many nations as possible.

The Missioners know that their expenses will be paid as they travel the world even as they have been paid from offerings for two years. Theirs is not to worry about clothing and food: theirs is to go about doing good.

As we sit at our breakfast tables during the next three years we can pray for these consecrated folk, who somewhere in the world are praying together that they might serve mankind on that day.

It must be a glorious adventure!

NORTHWEST SYNOD NOTES

By the Rev. Garrett F. Genszler

THE CHICAGO and Milwaukee papers carried long columns about the union *Reformation Day Services* held Sunday, October 31. In Milwaukee the Missouri Lutherans held a mammoth rally at the City Auditorium with pageantry and music by a Choral Union. Dr. F. J. Lankenau of Napoleon, Ohio, was the speaker. The churches of the U. L. C. A. held a union service at Reformation Church, P. R. Siebert, D.D., pastor. P. H. Roth, D.D., president of Northwestern Seminary, Minneapolis, was speaker. In my own city, Marinette, Wis., the Danish, Norwegian, Augustana and U. L. C. A. churches held a union service with G. W. Genszler, D.D., of Racine preaching on "Luther—Our Great Ancestor." Other churches throughout the synod held Reformation Day services, but your reporter has not been informed of them as yet.

On Friday, November 5, the Lutherans of Wisconsin gathered the young people of the state in a *Lutheran Youth Conference*, held at Luther Memorial Church in Madison, Wis., Edwin Moll, D.D., pastor, and the Rev. E. J. Blenker, student pastor. The theme of this conference was "Onward With Christ." The program began with devotions and an address by F. W. Otterbein, D.D., of North Austin Lutheran Church, Chicago, on the subject, "Christ in Social Affairs." Two discussion groups were held: "Christian Youth and Social Service," the Rev. George Hansler, superintendent of Milwaukee Inner Mission Society, leader; and "Christian Youth and Family Relations," the Rev. Paul Bishop of Bay Shore Church, Milwaukee, leader.

At 2.00 P. M. an address, "Christ in World Affairs," was given by the Rev. E. S. Hjortland of Ascension Church (American Lutheran), Milwaukee. Four discussion groups were held: "Christian Youth and Foreign Affairs," led by the Rev. E. S. Hjortland; "Christian Youth and Economic Problems," the Rev. H. N. Stoffel of LaCrosse, Wis.; "Christian Youth Programs in the Church," F. W. Otterbein, D.D., of Chicago; "Christian Youth and Education," R. G. Schulz, D.D., president of Carthage College, Carthage, Ill.

In the evening Edwin Moll, D.D., spoke on "Christ's Message to Youth." There was a concert by the Choral Union of the Wisconsin Conference churches.

Bay Shore Church, Milwaukee, was rededicated October 24, R. H. Gerberding, D.D., synod's president, preaching. The church had been moved previously to a better location.

The *Seminary Board of Directors* met at Minneapolis October 7. Twenty-four students are enrolled this year. They are of eight nationalities. It was reported that \$2,832 more than had been expected had been received by the seminary. Additions to the library during recent years reached the value of \$10,000. The Alumni Association is sponsoring the donation of recent theological books. The Wisconsin Conference has a circulating Book Club of thirteen members, each of whom purchased a book wanted by the seminary. These books will be exchanged until the

pastors will have read them and then will be given to the seminary.

Miss Emma Johnson, missionary from India, will be on our territory from November 15 until Christmas, and *Miss Erva Moody*, missionary from China, will be here during January.

Reformation Church, Milwaukee, has a different kind of a Bank Night from that which the show houses run. The members are given saving banks in which to place their donations for the church debt. On Bank Night these banks are brought to the church and opened.

Salem Church, Minneapolis, began its program for increasing its church facilities by moving and enlarging and electrifying its pipe organ.

The Rev. Dorrance Jensen has accepted a call to St. Mark's Church, Grand Forks, N. D.

Mt. Carmel Church, Minneapolis, Minn., has remodeled and enlarged its church auditorium. The church also purchased a parsonage for its pastor, the Rev. Herman Schmid.

Trinity Church, Kenosha, Wis., the Rev. I. R. Kraemer pastor, celebrated its tenth anniversary. The Rev. J. I. Meck of Racine preached.

St. John's, Polar, Wis., was formally received into the Northwest Synod October 17 by the president of synod.

St. Mark's, North St. Paul, Minn., was redecorated, re-roofed and painted on the outside for its fiftieth anniversary.

The *Wisconsin State Brotherhood* held its annual conference at Waterloo, Wis., September 27. Officers were elected as follows: J. E. LaBonde, Racine, president; L. H. Brann, Racine, secretary; C. C. Schulz, Beloit, treasurer.

Northwestern Seminary received a bequest of \$200 from Mrs. F. J. Gaenslen of Lake Park Church, Milwaukee, from her husband's estate.

The *Mission and Aid Society of Calvary Church, Antigo*, presented the church with a typewriter.

First Church, Billings, enhanced its property by the planting of ten evergreen trees. New doors were also provided.

Luther Memorial Church, Madison, is raising \$3,000 for repairs to its property.

Atonement Church refinanced by selling \$3,600 in bonds to its church members.

C. Hale Sipe, Esq., Pennsylvania Senator from the Forty-first Senatorial District, has been appointed by the Governor of Pennsylvania as a member of the commission which will supervise the state-wide celebration of the three hundredth anniversary of the landing of the Swedish ships *Kalmar Nyckel* and *Fogel Grip*, and the establishment of the colony of New Sweden, which became the first settlement in the state of Pennsylvania. Senator Sipe has been designated to write the chapter on the history of New Sweden which will appear in the forthcoming edition of the Pennsylvania Manual.

INDIANA SYNOD APPROVES NEW PLAN

By R. H. Benting, D.D.

THE PUBLICATION of this plan has been postponed because other interests were crowding our news items. But we believe that the whole Church should learn of the action of the Brotherhood and the Indiana Synod—hence we send the plan as adopted:

I. That the synodical Brotherhood be extended to include in its membership all the laymen in the constituent congregations of the Indiana Synod, and

1. That all the laymen of the synod be given full rights and privileges of the conventions of the synodical Brotherhood.

2. That all laymen who are in good standing in a constituent congregation of this synod shall be eligible for office in the synodical Brotherhood.

II. That the president of the synodical Brotherhood shall be the general chairman of the laymen of the synod.

III. That the laymen of each conference of the synod shall hold an annual meeting, preferably at the time of the conference meeting, at which time a conference chairman, secretary and treasurer shall be elected.

IV. That the president of each local Brotherhood shall be chairman of the men of the congregation, and where there is no local Brotherhood unit, the vice-president, or the president (if he be a layman) of the church council shall act in the capacity of chairman.

V. That the officers of the synodical Brotherhood together with the lay chairman of the conference shall constitute the Executive Committee of the synodical Brotherhood.

VI. That all dues shall be abolished as a requisite for membership in the synodical Brotherhood; and, that the following method be substituted in the place of dues:

1. Freewill offering by the men in each local congregation for the support of the synodical Brotherhood.

2. That each local group shall determine the amount of money to be remitted to the treasurer of the synodical Brotherhood.

3. That the Executive Committee of the synodical Brotherhood shall determine the amount of the appropriation to be made to the Brotherhood of the U. L. C. A.

Objectives

I. That the enlarged synodical Brotherhood re-affirm its support of the Brotherhood "Objectives" and pledge its support to the execution of the same in all the congregations of the synod.

II. That the laymen of the synod place themselves at the disposal of the whole Church for the specific service of:

1. The distribution and study of literature furnished by the agencies of the Church for the appointed seasons as recommended by the U. L. C. A. and the Indiana Synod.

2. By securing the presentation of causes of the whole Church to every congregation in the synod.

3. By full co-operation with the Brotherhood of the U. L. C. A., the synodical

Brotherhood, and the Laymen's Movement of the U. L. C. A.

III. That we recommend to the laymen of synod a goal of not less than *one dollar* annually per man for the current support of Mulberry Lutheran Home.

"What Does It Mean?"

The preliminary work connected with the Promotional Plan of the U. L. C. A. has been accomplished. This was work for such as had been honored with a commission to visit and address district assemblies. We have a preliminary appraisal of the business, as follows: All congregations in the synod minus three (two vacant) were represented. This represents a strong thirteen per cent of the communicant membership of the synod counted at the meetings, a total of 1,597 people. These 1,597 people largely belong to the class of members that hold positions of trust and leadership. Hence, much good is to be anticipated, for they will convey the information and inspiration to the parishes. The church may know how conservatively this state-wide work was done by looking at the figures: Offerings received, \$156.39; expenses for the cause, \$115.01. Balance of \$41.38 was sent to the synodical treasury.

Having been privileged to make several of the addresses, the writer was amazed to hear the above question asked in numerous instances. Speakers heard were definite, usually consistent, quite easily understood. But the people faced a new thing in "church management." The vastness of this program stunned many. Our people did not realize how enormous are their resources and their responsibilities as members of the United Lutheran Church! Now they are thinking about the "Whole Program." This augurs well for the future of our Church. And does it not obligate us to go into planning for a continuing of the effort? It would be tragic if this first great effort were to be the last. It should be the beginning of a series of similar movements. The writer has seldom heard our people ask the question, "What does it mean?" (Acts 2: 12, "What meaneth this?")

Parish News

The Rev. Arthur L. Mahr, formerly of Findlay, Ohio, was installed as pastor of First United Church, Indianapolis, October 17, by the president of synod.

The Rev. Vernon Hess, pastor of Mars Hill and Pleasant View churches, Indianapolis, and *Miss Alice Johnson* were united in marriage October 17.

The Rev. H. A. Kunkle of Albion reclaimed a Lutheran church known as the Rehoboth congregation, near Albion. Pastor Kunkle now serves five churches, preaching three and four times per Sunday.

Church Association Meets

Three hundred twenty-four were in attendance at the fall convention of the *Southeastern Indiana Lutheran Church Association* held at St. Thomas Church, Brookville, Sunday afternoon and evening, October 10.

The Rev. Wilford C. Butt presided, and introduced the chief speaker at both sessions, *C. Franklin Koch*, D.D. His after-

noon topic was, "The Place of Worship in the Life of the Church School"; the evening topic, "Some Steps in a Progressive School." Musical numbers were sung by several of the Sunday school groups.

The following officers were elected: *the Rev. J. A. Pettit*, president; *Emerson Behlmer* of Napoleon, vice-president; *Hartsel Schermer* of Milan, secretary; *Earl Drockelman* of Batesville, treasurer. The next convention will be held at St. Paul's Church, near Milan, May 1, 1938.

"THE VOICE OF CENTRAL ILLINOIS"

By the Rev. Edwin J. Johnson

WHEN ARTHUR P. BLACK, executive secretary of the Laymen's Movement, sent out the first notice of a "Promotional Plan" to make known the work of the United Lutheran Church among its people, we really felt that he had something, but had no assurance of its effectiveness. Now we know from first-hand experience that it was a good plan and will bear fruit to God's glory for years to come. In Central Illinois the plan was well received, due to the fact that the work was organized and well supported. *The Rev. Frederick R. Ludwig* of Mount Pulaski served as Conference organizer and convener at each of the four district meetings, and he acquitted himself commendably. These meetings were held at Meredosia, Peoria, Decatur and Hillsboro. The church workers from congregations in each district showed a fine spirit of loyalty and devotion by attending in large numbers. The people were there to get something, and the speakers were well prepared to give them a well-filled measure of good things.

The speakers were well qualified to bring the messages assigned by the committee. *Milton J. Bieber*, D.D., representing the United Lutheran Church, gave an earnest and stirring message on "The Passions of the Church." After giving a historical setting of the Lutheran Church in America, he proceeded to speak acrostically of the word *Promotion*, as follows: *Passion of Jesus*, *Reaching love of Jesus*, *Onward*, *Missions*, *Our*, *Our Church*, *Christ's Church*, *Tithing*, *Information*, *Offering myself*, *Now*. In the discussion that followed, the question was raised, "What is wrong with the Church?" The answers came in the following vein, indifference, lack of faith, lack of information, lack of sense of true values, lack of true prayer life, or that prayer does not bring us into harmony with God.

The second speaker was *Mr. R. C. Appleman* of Decatur, who spoke on "A Program for the Parish." As a layman, he gave us a very fine analysis of what should be an adequate program for the parish, and the part every worker should take. In the secular fields, the speaker said, you must know your job, you must know how to do your job, you must have energy or confidence to do your job, and you must be resourceful. The same requirement holds good in church work. He also stated that the congregation which stresses benevolence will always have sufficient funds to carry on the local work. That statement was approved by most of the church

workers. So if that attitude holds in practice, we may look for higher percentages of apportionment paid this year.

The Rev. F. R. Ludwig gave a fine analysis of the Church Year, stressing the objectives of the United Lutheran Church for each season.

The closing address was given by Dwight P. Bair, D.D., of Champaign, on "Forward Together." This was a spirited, inspirational message, calling upon the workers to make use of the information which they had received. The devotional services at Meredosia were in charge of Pastors T. B. Epting and K. B. Neumann; at Peoria, Pastors L. J. Powell and F. L. Schreckenberger; at Decatur, A. B. Arganbright and W. W. Roth; and at Hillsboro, the writer. This was a good beginning in the right direction. Now we must continue with a plan as definite to apply these principles in our congregational work.

That the men are taking a more active part in the work of the Church, was evidenced in *St. Mark's Church, Nokomis*, October 26, when the Brotherhood was assembled, and the speaker was Frank M. Hughes of St. Paul's Church, Dixon. Mr. Hughes had attended the Federated Lutheran Brotherhood Convention at Minneapolis, October 7 and 8, and gave us a fine account of it.

For some time "Old Trinity" Lutheran Church, Carthage, has been without a pastor, but that is no longer the case. Trinity has a pastor, and none other than the Rev. Charles Landwere, who for the past two years has served Carthage College as field representative. He did that work in a most creditable manner, and we are of one mind that he will serve Trinity congregation equally well. He is a graduate of Carthage College and the Chicago Theological Seminary at Maywood, and was ordained by the Illinois Synod in 1935.

PASTOR AND EDUCATOR

Dr. Frederic Sutter Honored by Congregation, College and Community

CHURCH, COLLEGE and community paid tribute to a beloved spiritual leader and friend, the Rev. Dr. Frederic Sutter of Trinity Church, Stapleton, Staten Island, N. Y., on the anniversary of thirty years of service as pastor of that congregation. Special services were held Sunday, October 17, and a testimonial banquet was held October 21.



FREDERIC SUTTER, D.D.

Speakers at the three anniversary services were Dr. Samuel G. Trexler, former president of the United Lutheran Synod of New York; Ernst A. Tappert, D.D., divisional secretary of the Linguistic Interests of the Board of American Missions; and the Rev. Carl J. Sutter, son of and assistant to Dr. Sutter.

Dr. Ellis B. Burgess, president of the United Lutheran Synod of New York; Clarence C. Stoughton, president of Wagner Memorial College; the Hon. Joseph A. Palma, borough president of Staten Island; and the Rev. David L. Ostergren, pastor of Messiah Lutheran Church, Staten Island, were speakers at the banquet.

Dr. Sutter was called to Trinity in 1907 after ten years of service in the Lutheran ministry. He was born in Germany, the son of a stone-cutter. He came to the United States at the age of two and lived with his family in Middle Village, Long Island, where he received his elementary education. He attended Wagner College when the institution was still located at Rochester, N. Y., and was awarded his diploma in 1894. He continued his studies at the Lutheran Theological Seminary at Mt. Airy, Philadelphia, and was ordained in 1897.

His first charge was at Liberty, N. Y., where he remained two years until his call to Hudson, N. Y. At Liberty he met and married Miss Emma Hoos. His years at Hudson were happy ones. In addition to his program as pastor he began his work as educator. He was appointed to the faculty of the Hudson High School and continued his efforts in both these fields until the call came from Staten Island. His work as a spiritual leader, friend, and educator is acknowledged in all parts of the borough. The two great landmarks symbolizing the work of Dr. Sutter can be found in the gray stone church at Stapleton and the fifty-three-acre campus of Wagner College with its many buildings.

A Record of Continued Progress

When Dr. Sutter came to Staten Island he found himself in charge of a small frame church with a congregation of 350 adult members and a Sunday school of 234 children. Six years later he began the building of the present stately edifice. And on his celebration of thirty years of service at Trinity, Dr. Sutter might turn back the pages of the history of his church and find a record of continual progress. Today this is the largest Protestant congregation on Staten Island. Its membership includes more than 1,400 men and women; its Sunday school more than 700 children.

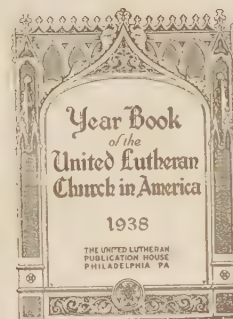
During this same period Dr. Sutter was also building another Staten Island landmark: Wagner College. When the Rochester facilities of the institution proved inadequate, Dr. Sutter urged that the college be moved to Staten Island to the end of Grymes Hill overlooking New York Harbor. Together with other church and college leaders, he acquired enough money to purchase the property and in 1918 Dr. William Ludwig, now dean-emeritus of Wagner, and fourteen students of the institution moved to Staten Island.

Dr. Sutter was elected president of the Board of Trustees that same year and has held that post ever since. He has been the acting president of the institution three times and has refused the presidency as a permanent position since he wished to continue his work as pastor of Trinity. His own church members contributed \$70,000 to Wagner in 1930 when Dr. Sutter and his associates conducted a campaign to build the present administration building.

College students and professors, leaders

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SPECIAL FEATURES IN 1938 ISSUE

- 1—Revised date lines in Calendar, with special attention to events and persons in the U. L. C. A. constituency.
- 2—Scripture References for use in connection with The Calendar of Special Days and Seasons.
- 3—Twelve pages of special material for use in connection with the 1938 Appeal of the Board of American Missions.

PLUS HELPFUL REGULAR FEATURES

STATISTICS—Parochial—by Synods, Auxiliary—by groups, Institutional—by officers, General—in totals.

CHURCH CALENDAR—Appointed Lessons for All Sundays, Daily Lessons for Home or Church, Liturgical Colors and Suggested Anthems (dated), Schedule for Presentation of Causes.

DIRECTORIES (Up-to-Date)—Officers, Boards and Committees of U. L. C. A., Corporate Titles (for bequests, etc.), Officers of Constituent Synods, Institutions—Educational and Merciful, Ministers, Congregations—geographical and synodical.

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The special feature of this issue is a GEOGRAPHICAL DIRECTORY of ALL LUTHERAN CONGREGATIONS AND INSTITUTIONS in U. S. A. and Canada with synodical affiliations, name, street address and post office indicated. This is the first issue (and last for some time) to contain this directory.

In addition to bringing up to date the factual, directory, statistical material ordinarily included in the various editions the following features are included: record of the Paris meeting of the Lutheran World Convention; historical essays and digests; brief biographies of noted Lutheran leaders and necrological reports of pastors who have died since 1932, and many other items.

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in the Staten Island church and civic movements, and more than four hundred members of his congregation crowded the services and banquet held in Dr. Sutter's honor.

When called upon to speak after many tributes were paid him, the pastor stood



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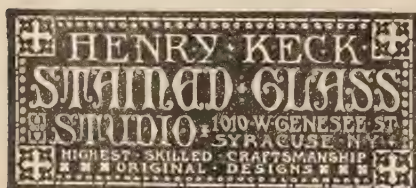


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before his parishioners and friends, many of whom he had baptized, confirmed and married, and maintained that he merely "went along as the Lord wanted me to go."

Dr. Burgess stated that he believed Dr. Sutter's effectiveness in the ministry was due to his ability to "give his people what God had given him." He said that Dr. Sutter had the strength and "the roots of a great oak or hickory whose roots reach deep into the earth to nourishing springs of Christian love."

President Stoughton of Wagner pointed out that Dr. Sutter's effectiveness came through his close relationship and peace with God. "Every great spiritual hero that I know might have said with Henry Thoreau, 'I did not know that I had ever quarreled with God,'" the college president declared. "The consummate contributors to life have been those men and women who have not quarreled with God."

"Out of their intimate understanding of God's will and out of their complete trust in Him have flowed the love and the power which have made them tremendous forces in the civilizations of their day."

"May I suggest to you that this, too, may offer an explanation of the life of this gentle soul whom we honor? May not the singularity of Pastor Sutter's life lie in this same fact, that he also did not quarrel with God? Does it not explain the serenity and peace and calm of his character, for surely one who knows God and has abiding faith in Him finds serenity?"

HENRY ENDRESS.

JULIUS D. DREHER

Nonagenarian Ex-President of Roanoke College Given Burial Honors

ROANOKE COLLEGE buried the ashes of one of her pioneer presidents, *Julius D. Dreher*, in the soil of East Hill Cemetery, Salem, Va., overlooking the school he loved and labored for, on October 22 and thus closed a dramatic chapter in her history. Dr. Dreher died in Clearwater, Fla., October 9, at the age of ninety-one years, and, according to instructions in his will, his body was cremated and the ashes brought to Salem for burial.

The last simple rites were conducted, as he requested, by Dr. Charles J. Smith, president of the college; Colonel James J. Woods, chairman of the Board of Trustees; and Dennis B. Welsh, former treasurer of the college.

Few men have contributed more to education in the Lutheran Church than did Dr. Dreher. He gave more than thirty years of his life to the service of Roanoke College, twenty-five years as its president. In 1878 he succeeded Dr. T. W. Dosh, who headed the school for one year following the death of Dr. David F. Bittle, the first president. It was the leadership of the energetic young president that made for Roanoke College in that critical period in its history strong friends who gave sufficient financial support to prevent the ruin that faced it so many times.

It was during the presidency of Dr. Dreher that the Bittle Memorial Library was erected to the memory of the first president and that the faculty staff was increased to the size necessary for the demands of a growing student body.

In 1903, when he resigned on the occasion of the celebration of the fiftieth anniversary of the chartering of the college, Dr. Dreher could consider with satisfaction that the debts of the school were paid, that the curriculum was expanded, the library facilities were provided, and that throughout the East a host of friends had been won by his contacts. Following his resignation, Dr. Dreher entered the diplomatic service of the United States and was American consul in many foreign ports of the world. His circle of friends was world-wide.



DR. JULIUS D. DREHER

In his will Dr. Dreher provided that the college should receive a bequest of \$6,000, of which \$3,000 was designated for endowing a prize scholarship in English language and literature to be awarded annually to a member of the junior class.

The former president was born in Lexington County, S. C., October 28, 1846, and graduated from the college in 1871. Immediately after his graduation, he became a member of the faculty, serving successively as professor of English, Financial Secretary, and President.

Even in his advanced age, Dr. Dreher maintained a lively interest in the work of the college, corresponding with members of the staff and reading with interest all college publications. On his ninetieth birthday anniversary, the student body held special chapel services honoring him and at this session were looking forward to a similar observance had not death intervened a few days before another year had been completed.

Dr. Dreher was the last of Roanoke's former presidents. Dr. J. A. Morehead, world-famous Lutheran leader, passed away in Salem in 1936. Dr. Morehead was the successor of Dr. Dreher when he resigned from the presidency of the college in 1903.

MILLER RITCHIE.

NEW JERSEY CONFERENCE

THE FOUR Promotional Plan meetings held in this territory brought an attendance of 1,090. Many pastors are using those who attended as a committee to plan further for their congregations.

The Women's Missionary Society at its annual convention in St. John's, Rutherford, N. J., the Rev. Edwin H. Knudten pastor, re-elected all its officers. There were close to 150 in attendance. President E. B. Burgess of the United Synod of New York and Mountain Missionary Kenneth Killinger were the speakers. The Society raised about \$2,300 during the year. In addition, \$361 was given to the New York synodical society's Centennial Fund. There are 29 societies and 548 members. The Society's Mission Study Round Table will be held in Elizabeth January 7. The 1938 convention will be held in St. Mark's Church, Elizabeth.

Conference President George R. F. Tamke has been busy installing new pastors during October and November: the Rev. H. W. Heinz Kuegler in St. Johannis, Newark; Pastor Stephen V. Ballek in the North Arlington Parish; the Rev. Edward B. Buller in First Church, Pearl River; Pastor Robert C. Flechtner in Our Saviour Church, Cresskill; the Rev. Harold Letts in Calvary, Jersey City. In addition, he spoke at a Joint Reformation Service in Elizabeth November 7 and participated in the special services to mark the eightieth anniversary of Redeemer Church, Ramsay, the Rev. Clarence A. Boyer pastor, November 21.

At the October rally of the *Hudson River District Luther League*, the Leagues of Zion Church, Jersey City, and of Good Shepherd, Weehawken, presented a dramatic contest. Two plays were given with such excellence that no decision as to merits could be reached. C. K. FEGLEY.

REDEEMER CHURCH, MAYWOOD, N. J., DEDICATED

THE NEW church building of the *Church of the Redeemer, Maywood, N. J.*, was dedicated October 24. Ellis B. Burgess, D.D., president of the United Synod of New York, performed the act of dedication and preached the sermon. Participating in the service were the Rev. Paul A. Kirsch, Mission Superintendent, the Rev. John H. Wagner, vice-president of the New Jersey Conference, and the Rev. Cyrus M. Wallick, pastor of Redeemer congregation. Six hundred members and friends of the congregation were in attendance.

Special services included a meeting of the ladies of the congregation and their friends October 25, at which time Mrs. Helene Zinssmeister delivered the address, and a Fellowship Service October 27, with a sermon by the Rev. Paul A. Kirsch. The Holy Communion was administered at the first regular service of the congregation in their new church on Reformation Sunday, October 31.

The church is of English Gothic design, and of brick veneer construction. It provides a beautiful and correctly appointed nave and chancel for the congregation's worship, and complete facilities for the educational needs of the parish. The cost of the building complete is \$30,000.

Redeemer was organized in 1927 by Carl Zinssmeister, D.D., then Mission Superintendent of the New York Synod. The Rev. Cyrus M. Wallick was called as the

first regular pastor in 1928, and has served the congregation since that time. The present confirmed membership is 270, the baptized membership 385.

REFORMATION SERVICES

Dr. J. Luther Sieber paid tribute to the life and teaching of Martin Luther in a sermon at Virginia Heights Lutheran Church, Roanoke, Va., on the evening of October 31. This sermon climaxed a mass meeting to commemorate the beginning of the Protestant Reformation. "The great need of the world today," Dr. Sieber said, "is not economic revolution, but spiritual reformation; not human planning, but divine guidance." A combined choir from the various Lutheran churches participating in the service sang several sixteenth century hymns. Three Lutheran ministers had part in the service: the Rev. Hugh J. Rhyne of Salem, the Rev. J. D. Utt of Emmanuel Church, Roanoke, and the Rev. John O. Wood.

The congregations participating were St. Mark's, Virginia Heights and Emmanuel churches, Roanoke; College Church, Salem; Glade Creek, Blue Ridge; and Kittinger's Chapel, Black Creek.

Syracuse, N. Y. The annual Reformation Festival Service of Lutheran churches of Syracuse and vicinity was held at Hendricks Chapel, Syracuse University, Sunday, October 31, at 3.30 P. M. The speaker for the occasion was the Rev. Dr. Ralph Long, Executive Secretary of the National Lutheran Council. Music was furnished by the combined choirs of several of the Lutheran churches under the direction of Mr. Trevor Rea, organist at St. John's Church. The anthems sung were, "God is Our Refuge and Strength" by Ohl, and "Eternal Ruler of the Ceaseless Round" by Genet. The use of Hendricks Chapel for this annual service is made possible through the courtesy of the Chapel Board of Syracuse University.

THE SECOND annual Lutheran Reformation Rally sponsored by the *Southern Conferences of the Illinois Synod and Wartburg Synod*, whose territories are in part the same in southern Illinois, was held Sunday, October 31, at 3.30 P. M., in the spacious Township High School Auditorium in Centralia, Ill. The Rev. T. B. Hersch, First United Lutheran Church, East St. Louis, was in charge and served as liturgist.

The inspiring message, "A Mighty Man of God," delivered by the Rev. A. L. Grewe, pastor of Faith Church, St. Louis, was the high light of the afternoon's program.

The massed choir, made up of members of the choirs of the churches of Vandalia, Olney, De Soto, East St. Louis and Centralia, under the direction of Mrs. Paul Bollman, Vandalia, sang the anthems, "Seek Ye the Lord," by Roberts, with Miss Constance Lawler, soloist, and "Prayer of Thanksgiving," by Kremser.

The Scripture Lesson was read by the Rev. H. L. McGill

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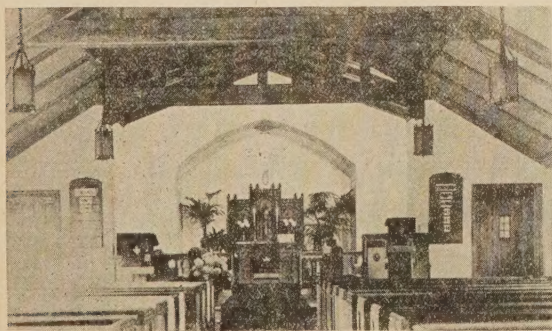
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of Anna; prayer was offered by the Rev. Walter Kaitschuk of Steeleville, and the benediction was pronounced by the Rev. T. B. Uber of St. Louis.

The entire program was worth while, and certainly deserving of a greater attendance than was the case. Approximately 250 persons gathered in the building to celebrate together this great day of Lutheranism. The plan was inaugurated last year and the first such gathering was held in the auditorium of the Southern Illinois Teachers' College at Carbondale, Ill. The Rally was this year moved to a point far north in the territory. Next year's, if again authorized by Conference, will no doubt be moved farther to the south, probably at the high school of Anna-Jonesboro.

The general committee in charge of arrangements consists of the Rev. William Boatman of Murphysboro, the Rev. Lyman H. Grimes of Centralia, and Mr. A. W. Larson of St. Louis.

PAUL T. HERSCH, Reporter.

MORE THAN eight hundred young people attended the annual Reformation Rally Service of the Lower Carbon County Association at St. John's Church, Upper Mauch Chunk, Pa., on the evening of Reformation Day, October 31. The Rev. Dr. John C. Mattes of Scranton preached the sermon and the Rev. Arthur P. Snyder and the Rev. Addison C. Planz were the liturgists. The Junior and Senior Choirs of the church sang. Prior to the service Prof. Paul Reichard, organist and choir director, gave an organ recital.

The committees in charge of the services were the Rev. Thomas Atkinson of Leighton, the Rev. Richard Beck of Bowmanstown, the Rev. Addison C. Planz of Mauch Chunk, the Rev. Francis Shearer of East Mauch Chunk, and the Rev. Richard Acker of Lansford.

Rochester, N. Y. The Festival of the Reformation was observed October 31 in St. John's Church, the Rev. Paul Schmieder pastor, with a Joint Reformation Service of the United Lutheran and the Evangelical and Reformed churches of Rochester and vicinity. A stirring sermon was preached by Frederick Frankenfield, D.D., of Elmhurst, Ill., who was twenty-five years minister of Salem Evangelical Church, the largest Protestant church in the city of Rochester. The attendance was large, some of the audience having to stand. The anthem was sung by the choirs

of Salem Evangelical and St. John's Lutheran churches.

REV. JOHN SANDER, L.H.D.

IN THE MIDST of final corrections of this issue of THE LUTHERAN, information was received of the death of the Rev. John Sander, Minneapolis, Minn. Dr. Sander has been for several years a member of our News Letter Staff, and his comments on church affairs in the Twin Cities and in the Synod of the Northwest were informing and enjoyable.

A fuller appreciation of his work will be in next week's issue.

DR. T. B. ROTH DEAD

BY TELEGRAM The LUTHERAN was informed of the death November 15 of the Rev. Dr. Theophilus B. Roth. His death occurred at Greenville, Pa., where he has been living for many years. His services to the Church were those of preacher, educator and editor. A history of his life will be published in a later issue of THE LUTHERAN.

SUCCESSOR TO DR. WADE

The Rev. J. Frank Fife, for the past nine years pastor of the Woodsboro Parish of the Maryland Synod, was unanimously elected on October 24, pastor of the Church of the Holy Comforter, Baltimore, to succeed William A. Wade, D.D., who entered upon his work as Executive Secretary of the Board of Deaconess Work and Associate Pastor of the Baltimore Motherhouse, November 1. Pastor Fife will enter upon his new duties December 1.

OBITUARY

Koller. Paul Warren Koller, D.D., was born July 1, 1872, at Glen Rock, Pa., where at the time his father, the Rev. Jesse C. Koller, served as pastor of the Lutheran Church. His mother's maiden name was Alice G. Heathcote. In 1894 he was graduated from Gettysburg College and in 1897 from Gettysburg Theological Seminary. He was ordained in 1898 by the West Pennsylvania Synod. In 1918 he received the degree of doctor of divinity from Wittenberg College, Springfield, Ohio.

For three years—from 1897 to 1900—he served as pastor of Messiah Lutheran Church in Cleveland, Ohio. Then he went to Hudson, N. Y., where he was pastor of St. John's Lutheran Church for twelve years, from 1900 to 1912. While serving there, on April 24, 1901, he married Mary E. Bollinger, who was his true helpmate throughout the rest of his life. His next pastorate was at St. Luke's Church, Mansfield, Ohio, where he served from 1912 to 1920, when he was elected the first full-time president of the Synod of Ohio. In this high position he served faithfully and well for eight years and then became the first executive secretary of the Board of Foreign Missions of the United Lutheran Church, in which responsible office, he died after a faithful service of nine years, on November 11, 1937. He is survived by his widow, his daughter, Katherine, who is professor of English at Bryn Mawr College, his aged mother, two brothers, a sister and other relatives.

Many friends and acquaintances in all parts of the Lutheran Church in America, and in foreign countries, fellow workers in the Lutheran Church and in other churches, foreign missionaries and missionary leaders, mourn his loss.

He served the Church he loved in many capacities as a member of important boards and committees, including the National Lutheran Council, of which he was convener for the United Lutheran representatives, and also the Committee of Reference and Counsel of the Foreign Missions Conference of North America, and the Lutheran Foreign Missions Conference, of which he was president for one term. He was an ardent and loyal servant of his Lord and the Lutheran Foreign Missions Conference, devoted to the great enterprise of foreign missions.

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RESOLUTIONS ON DEATH OF GEORGE E. NEFF, ESQ.

A successful business and professional man has little time to devote to pleasure and amusements or anything which is an aid to diversion from the daily grind. Sometimes such men are led to the country club, golf course or the theatre.

Very rarely do busy men seek their diversion in religious and social work. Yet such a man was George E. Neff, who was willing to stand aside from his daily duties in his large legal practice and his ever-enlarging real estate and financial interests, and drink in the rare pleasure of working for the future generations in the larger interests of the church he loved.

It was this desire to be useful in the Kingdom of God that drew him into the work of caring for the orphans. For nearly twenty years he served as the treasurer and handled with his usual wisdom the Home's financial interests without ever a thought of remuneration. So also he looked with an eagle eye after all legal matters, concerning legacies and other gifts.

His one aim and purpose was to build up the Home's financial interests on a sound basis, and to give the unfortunate children a chance to get the best that we were able to secure for them.

He was building for the future of the nation as he strove to lift these growing characters from the inevitable if left to shift for themselves. He lived to see many of them take a prominent and useful place in life and its demands. Many have arisen to express their appreciation of his unselfish devotion of a busy life to the larger things in life.

In appreciation of his long and useful career with us his associates on the Board of Trustees we offer the following:

1. That we hereby record our sense of loss to the Board and the Home, in his passing at a ripe age of mature service.
2. That we seek the guidance of Almighty God to help us to profit by our association with him during the years of co-operation and pledge ourselves to carry on the work with renewed energy and devotion.
3. That we pray in the years to come that others may be drawn into this service which assures the future of our beloved Home and its young guests.
4. That we make these resolutions a part of the minutes of our Board, and that we mail a copy to his surviving family.
5. That we send a copy to THE LUTHERAN, the official Church paper, and ask them to give the same the publicity which we believe will help other laymen to see their opportunity to lend a hand in the affairs of the church of their choice.

Respectfully submitted,

George M. Diffenderfer for Executive Committee of the Board of Trustees, Tressler Orphans' Home, Loysville, Pa.

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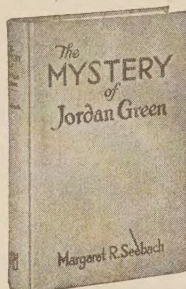
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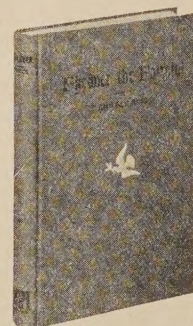
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